

HAZDAZNAN

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Issued monthly by
azdaznan Press
 Los Angeles, Calif. U.S.A.
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MAZDAZNAN

Dr. Gilman Beeler, Editor

Published monthly by the Mazdaznan Press, 1138 Manzanita St., Los Angeles, Cal., U. S. A. Copyrighted 1920 by Mazdaznan Press. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

DIRECTORS: A. F. Gault, Chairman; Wm. K. Sandberg, Vice Chairman; K. Graichen, Business Manager and Treasurer; Dr. Gilman Beeler, Secretary; John Vinson, Auditor.

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Address all communications and subscriptions to P. O. Box 1854, Los Angeles, Cal.

Subscription 1.00 per annum 15 cents per copy.

Vol. 19

January, 1920.

No. 1

STUDY IN DIAGNOSIS

In the study of diagnosis it may be of some assistance to the student to know that it is quite safe to say that there are more people of the *spiritual-physical* class than of any other temperament. The next type largest in number is the *physical-spiritual*. The third in number is the *physical-intellectual*. In the fourth class we place the *intellectual-physical*. In the fifth category we number the *spiritual-intellectual*, and in the sixth class we count the *intellectual-spiritual*.

For tabulation we would advise the following order to serve our convenience when making out lists of a dietary to be followed for health or mental development:

- (1) *Spiritual-Physical.*

- (2) *Physical-Spiritual.*
- (3) *Physical-Intellectual.*
- (4) *Intellectual-Physical.*
- (5) *Spiritual-Intellectual.*
- (6) *Intellectual-Spiritual.*

This table will be of value to us in Anglo-Saxon countries, but needs modification when applied to the study of people in foreign countries, where the types differ, though only to a very slight degree.

By the determination of the base as well as the first inclination we are assisted considerably in arranging a diet corresponding to the demands made at various periods of life. It must be remembered that beginning with *babyhood* and on through childhood, and thereafter *youth*, nature prescribes certain combinations to further development. Furthermore, nature considers temperament and characteristics which can be furthered or curbed as the case may be. Then again with the advance of years nature has her particular rules. In accordance with constitution there are to be radical changes in diet every five, seven or nine years. In many cases a more frequent change has to be considered. Living up to such rules will warrant and make sure health of body and power of mind.

In children the determination of the base assists us to select the food called for by nature to further growth, and reveals the

means unto higher developments as well as the curbing of mistakes, or the coaching of talents insufficiently awakened during the process of gestation.

Child study is as much a branch in the study of diagnosis as is dietetics. In finding the base we are able to select the fundamentals in food necessary to uphold basic factors, while with the knowledge of inclinations we can do much in giving nature an opportunity to adjust matters to our advantage and keep the system well balanced, consequently normal.

Diagnosis deals with the babe, the child, the youth, the mature, the prime, and the advanced in years.

The development or unfoldment of the mind depends as much upon the dynamics as does the whole of the constitution with its circulatory system. For this reason attention has to be given to breathing as much as to diet. Nature prompts us within the course of development to induce dynamic action by virtue of abdominal, diaphragmatic and chest force. Correspondingly with such operations the mind responds and either confines itself to a small radius of mental emanations or seeks to enlarge its scope. The latter depends entirely upon the conscious control on the part of the individual. For this reason we should begin higher culture with the babe, and in addition to food admin-

istered, devise ways and means conducive to breath regulations. The very position of the body needs to be adjusted from time to time so as to induce a better rhythm in breathing. It is not enough to simply give regular baths and oiling of the body with enough salt to make the oil penetrate. It is necessary to roll the body, pull the limbs gently, massage the body and move the joints. There should be light slapping, stretching, pounding, frotating, kneading, rocking, swinging, bouncing, throwing up in the air so as to induce momentums of catching breaths, as well as to induce arrestment and retentment of breath, all of which takes watching and paying attention to take baby unawares, as it were. The babe should pass through a daily routine of exercises inducing sobs, sighs, laughter and surprise. All of these and many more forms of exercise and culture are needful, devising opportunities that will bring baby in contact with other babes for the purpose of mutual exchange, taking care that neither of the little ones play with objects liable to inflict injury, and in case of temper to immediately curb such outbursts, learning through such demonstrations further care and attention as well as change in diet or probable medication.

Where a private home cannot afford a nursery the community should devise such a place, where babes may be given social inter-

course under the supervision of mothers, not strangers, except when other duties call mother. Natural mothers are prompted by love and duty to devote their time to their little ones and find no time to frequent clubs, card-parties and outings, except the whole of their family be present. Clubs may be for youths and bachelors, for the purpose of mutual or business exchange. As to natural fathers, they, too, are expected to spend a certain part of their leisure time at home, if for no other purpose than to get acquainted with the family. Instead of devoting time to initiations furthering degrees, it will be found more wholesome for all to be initiated into household duties, giving every member the degrees due them. In this way many problems confronting society would find solution, while greater unfoldment would come to one and all, paving the way unto higher attainments.

Attention has to be given to food if we are to be spared annoyances. In babyhood milk and cereals are the staff of life. Fruit juices are to serve as a tonic or to prompt elimination. To the latter category we add figs, raisins, locust-bread, and the juice obtained from steaming dried fruits.

In youth, especially school age, less dairy foods are used, and in their stead, vegetables and fruits are added. Eggs and fermented cheese are permitted, and in many cases are

a necessity. Vegetables should be used in the form of salads, and others baked. It is not wise to use soups, unless the temperament calls for more liquid foods. Salads should be served twice a day; fruit also twice and not less than once a day. In some instances more fruit, in others more vegetables, are called for. Pulses in limited quantities will be found a builder, but care should be taken not to overdo a good thing. The seasons, too, should be used as a guide, so as to assure the best results.

In cases of indolence, virility, and eruptions, it is best to cut down on pulses as well as tubers, and adhere more closely to gruels, milk preparations, rice, farmers-rice, rivulets, dumplings, and such batter foods as need milk in their preparing. Drinking of water with meals should not be permitted at such age. Water may be used in any amount before meals and long after a meal. Children of school-age require a certain amount of liquids, but we prefer to have them eat more luscious fruits to satisfy nature's demands. At the ages of puberty it is but natural for the system to call for liquids, even of a more stimulating nature, like cocoa, chocolate, and tea; still care should be taken not to make it a habit to administer such drinks with meals.

In *youth* more tuberous foods and a selection of pulses are called for. Yard as well

as dairy foods are called for, and in using good judgment and a scientifically prepared menu, good health is assured, as well as a desire for mental development encouraged. We should remember that with the close of our college studies or the absolving from the university, we have by no means reached the end of mental possibilities. If anything, we only just begin to comprehend that there is no end unto higher attainments, and that nature expects of a normally developing mind to reach farther into the domains of mental operations and answer the purpose of life, as mapped out by a Higher Intelligence. We must learn to consider food as the vital factor for laying a foundation for a newer life. We need more of the vitamin and protein-laden foods, but in quantities not to exceed the mark of childhood days. Tuberous foods are to be used in quantities corresponding to the temperaments; a great deal of greens are necessary, to continuously flush the alimentaries. Milk should not be used except it be buttermilk, fermilac or clabber. Butter, too, has to be discarded, especially where there is a tendency toward catarrh, be it throat, nasal or stomach catarrh. In cases of partial impotency or kidney affections it is well to discard the use of eggs, except the white of eggs, which may be used to great advantage, especially where there is a tendency toward indigestion. All the brands

of cheese have to be considered so as to select the kind most in harmony with one's temperament. It is quite safe though to always decide upon a ripe cheese, readily dissolving when heated. Do not use cheese with pulses, neither have any eggs with a meal, when pulses are served. Furthermore, do bear in mind that cheese must not be used with the meal that has eggs on the menu. Neither use butter with proteid foods.

In *middle age* the diet has to undergo frequent changes, and the milk-cure should be resorted to at springtime. Dried pulses and baked vegetables, more dried fruits and less cereals, except barley, rice and tapioca. Less fried dishes are needed. The system calls for extremes. Plenty of juicy fruits during fruit season, and lots of dried fruits, during the non-productive time. In fact, dried apricots, peaches and apples will serve every need. More spices are called for and frequent indulgence in herb teas. By so living the process of regeneration continues in an unbroken order, and whatever the temperament may be, we shall have the assurance of good health as well as progress, so needful during a span of life, so as to have the satisfaction of not only keeping in step with the times, but the assurance of advancement toward eternity.

In *advanced years* we need to use caution and remember that we require very little food, but all the more tonics and eliminators

Rubaiyat

To be read carefully and in the light of our tumultuous days, reading between the lines in search of the spirit revealing an interpretation.

Predestination, paradise, and hell,
I sought to find beyond the skies, pell-mell.
When spoke the still small voice to me: "My
friend,
In thee are kismet, paradise, and hell."

* *

This vault of Heaven under which we move,
Is like a magic lantern, this to prove:
The Sun there—is the flame; the World—
the lamp,
And we the figures who revolving move.

* *

We are but common puppets of the Game,
While Fate plays on life's Chess-board with-
out shame.
And we are moved—just so and so, then
Placed in a dead box is our weary frame.

* *

small forests, and an occasional red roof peeps forth through the trees. Our land is sandy soil, and we work hard, hoeing and watering during the dry season, but our labors are amply rewarded. For example: we sowed 1 pound of peas and picked therefrom 65 pounds, with 7 pecks still unpicked. Where we placed two potatoes into the ground, thirty-one spuds appeared and nowhere less than sixteen. Poppy seeds were also sown to obtain flowers, as well as oil.

We are grateful for this great revelation and message which has taught us the ways of life. The members of the Lodge wish to be remembered; one and all conveying their covenant of allegiance to the great cause.

—*L. Graeve.*

THE OLD AND THE NEW

The Old Year fades in natal sight,
As visions of the Dawn o'ercome the night;
That made the past both bright and sad—
But never quite fulfilled the purpose, glad;
That turns the world to golden light,
And maketh free, the Liberty of Right.
Now filled with love and sacred peace,
My heart knows naught but freedom, sweet release;
And wings its flight to better days,
Certain of life and God's eternal ways;
For time and test has proved Him true—
Blessing New Birth, that shall fore'er endure.

—*Guromano.*

grounds. Meanwhile, if the California idea should materialize it is always possible to profitably dispose of our property. We would only make the change by consent.

As building is expensive at present, we have erected but a temporary small cement house with a loft—used as a kitchen, and often serving as sleeping quarters. Later it is to be converted into a stable for goats and chickens.

Digging, planting and weeding are found to be very beneficial, especially where a person is inclined to corpulency.

From our city home to this newly acquired possession it is only three-quarters of an hour's ride by electric railway. For this reason it is considered an excellent Sunday outing place for our Society members, who are all heartily welcome, each bringing their own refreshments and cooking their own coffee. We average about fifteen every Sunday. When the six chairs and two rockers do not suffice we resort to the ground, of which there is an acre of meadow. The children delight in walking barefoot and wading in the stream, which is free from stones; just fine white sand graces its bottom. The adults also participate in this pastime pleasure and are merry and happy with the youngsters.

Perfect tranquility envelops the landscape, and the surrounding country is magnificent, and we behold vast meadows encircling us;

Our family of three are enjoying good health, and we have during the days of war denied ourselves nothing. Only the meat-eaters here in Germany experienced the cares of subsistence. We had wheat, oil, vegetables and fruits in abundance, so that we could even dispose of a part to others. Cream could not be had, and as yet is not obtainable, but one can easily dispense with that.

Our business is booming! Not even in the days before the war were we so successful—in fact never since the business began. So it is with many other branches; but again on the other hand many also were discontinued.

The wish expressed by you to us, in one of your letters, has been realized, namely, that "It is our wish that care may never enter your home—only peace, joy, felicity." We can thus inform you of but contentment and happiness.

This spring we acquired a piece of land consisting of three acres of virgin soil, to be utilized for horticulture and truck gardening. We have already been actively engaged on our land, and harvested an abundance of vegetables and early potatoes, so that much of it was sold. The garden work gives us great joy, and in October we intend to plant 146 fruit trees and many berry bushes.

Along the edge of our property flows a beautiful clear brook, so that shortly we anticipate taking our Easter dip on our own

abled.

We, mostly women, with but a few of the men at home, have conscientiously carried on the work at the Center, working harmoniously, and placing our faith and trust in God.

Now that our male members have returned, and many new members are added, we number over 100 persons in this town alone.

Think of it, since January my companion is leader of the society here. It had been the wish of many that he accept this position, but he also being among those compelled to give his energies in service, was engaged for two years. It appears as if a great blessing rests on his work in this center. Not only that the gatherings are well attended, and that many new members have been announced, but also much money has flowed into the treasury, so that we could make it possible to send eleven worthy members to the Gahanbar at Leipzig, which gave great joy to the participants.

One thousand marks were utilized for this purpose. Altogether there were thirty-two persons present from the Hanover Center at the Gahanbar.

These wonderful days again have shown us the power of the tie that binds. In addition to these 1000 marks it was possible to also place at the disposal of our dearly beloved Father David, 1000 marks.

means an honor always to be compared with the prodigal son. The Savior would rather we follow in His footsteps of righteousness. Let our fare be simple, making a selection of vegetables that will give us a good salad for lunch or dinner and prepare enough of vegetables that are suitable for baking, adding what doughgoods appeal to one's taste. There are always some fruits to be procured to meet our breakfast demands, while steamed wheat or cornmeal will be sufficient as a morning dish. Those who prefer rolled oats should use it slightly toasted. Dried fruits may be used, although they require hours of soaking before steaming. As most fruits are sulphur cured it will be necessary to wash them with a lye solution or soda, otherwise they will fail in their mission to perform the desired effect.

VOICE FROM HANOVER

Dear Master—It is two years since we have heard from you personally, and since reading in a newspaper that mail can again be sent to America with safety, I naturally hasten to send you the good news that we all are well, and all the members of the Society, likewise.

We believe you will be pleased to know that all our male members, actively engaged in the war, have returned well, and none dis-

every two hours, making it a point to always swallow the last mouthful. Three grains of borax to a cupful of lukewarm water will suffice.

Two-row barley and rye make a delicious drink. Take two parts of barley and one part of rye and soak for two days in enough water to cover the amount above one inch. Allow to sprout, by which time all the water is absorbed. Roast in a moderate oven, watching it every ten minutes to keep it from burning; at the same time stirring. When a golden brown allow to cool. To each pound add two ounces of roasted dandelion root. Set with cold water as you would Santos coffee and bring to a slow boil, allowing to boil a few more minutes, then serve. The finer you grind the grain the more instantaneous the beverage. Pouring boiling water on the powder will give you an instantaneous drink. Such roasted preparation should not exceed five cents a pound, and as we call such a drink Wisdom Coffee there is no doubt about it but that after a few weeks' use you will admit it is the means unto wisdom and wealth, with good health thrown into the bargain.

The high cost of living is surely a blessing to many and should be encouraged until man learns the fact that we are not here to spend our life in wasting substance, for it is by no

improper digestion or incorrect breathing. In either case it is well to atomize the nasal passages with three drops of oil of eucalyptus to a wineglassful of water; also atomize the throat and make it a point to drink before meals a tumblerful of hot water containing either three drops of oil of eucalyptus or the equal amount of any preparation that helps to heal the membranes.

When afflicted with a cold or cough avoid all cereals and stimulants. Use largely fruit juices (hot) and baked vegetables. Use for drink, lemonized flaxseed tea, made with two teaspoonfuls of flaxseed to three cupfuls of water brought to the boiling point and allowed to simmer for ten minutes. Strain into cup containing the juice of one lemon and brown rock candy to sweeten to taste. Drink as hot as possible, breathing the steam of the steaming cup. Where rock candy cannot be procured, take a few pieces of loaf sugar and set into hot oven to brown. Use the sugar while hot.

True molasses added to slippery elm tea will be found beneficial in all pulmonary troubles.

In most cases of membranous troubles the use of borax will be found sufficient. Snuff up your nostrils dry borax every two or three hours and gargle with a borax solution

sprout. When steamed they will be found tasty. Various flavors may be used. Should one prefer to first dry the preparation in the oven before steaming a different flavor is obtained. Such food is vitalizing as the vitamin develops very rapidly, to say nothing of the stimulating effect. Milk and cheese may be used in preparing these dishes.

Peas and whole corn, too, may be allowed to sprout first before steaming. Owing to the increase in nourishment it is self-understood that such dishes are not to be used daily, neither excessively. Nursing mothers and hard-working people need them in their daily menu.

What counts in foods is not how much variety we prepare, but how little selection, scientifically prepared and compounded.

Cooking can be simplified if we would learn to systematize and itemize the dishes which are to go into our menu. Do so not only from day to day, but arrange your program for a whole month deviating from day to day only in as far as necessity demands, and where left-overs need consideration, although we prefer no left-overs, and for this reason rather prepare a little less than too much, and make up for lack by placing doughnuts or matzos on the table.

Colds are membranous troubles due to

slow fire to steam or into a slow oven. Thirty more minutes will suffice to make the artichoke tender. For a change you may shave off the ends with a sharp knife and after first parboiling fill the petals, that is, the space between the petals, with any kind of a filling that appeals to your taste. We use as a rule a few breadcrumbs, parsley, onion, browned flour gravy to hold together the ingredient, and add whatever spices suit the taste. A little experimenting will reveal many novel ways, proving interesting as well as beneficial to the constitution. But above all things, we should remember that there is no better nerve tonic and nerve builder. Artichokes will do to the general constitution what parsley does to the bladder and celery does to the kidneys.

Work divers peas, beans and lentils into your menu and note the general improvement, also the lower cost of living.

Lima beans, alternated by pink beans, chick peas, split peas and lentils, with rice and barley added, will make up a nice weekly menu, meeting every requirement. A little study in preparing dishes will disguise the usual elementary taste.

Whole barley and whole rye allowed to sprout will prove a very stimulating dish. It takes thirty-six more hours for either to


though at fancy prices. But delicateness should not stop or hesitate before prices, as there is a way of cutting down on other items. Health must be the first consideration.

Some temperaments prefer bananas. Be sure you whip bananas well, or better still, stew them in a tightly covered dish over a very slow fire. Bananas thus treated must be ripe. Unripe bananas are better baked in the oven or boiled a few minutes in quickly boiling water, with jackets on.

French endive, chicory, celery, lettuce and dandelions will be found excellent tonic in a salad for lunch. A whole wheat preparation with it will complete an ideal meal.

For an after-dinner dish you will find a few raisins and a few almonds quite sufficient.

Artichokes are coming in. Do not let them pass you by. One small artichoke or the half of a big one will fill the bill and help restore and adjust that depleted condition of yours and place you into the very pit of a stock market. First parboil the artichoke in plenty of water. After ten minutes of boiling, pour off the water and set artichoke into a well covered dish, first adding to each artichoke two tablespoonfuls of oil, a bayleaf, a clove, a pinch of salt. Set over a



Season Hints

Brussels sprouts, cauliflower and cabbage are in season. Do not boil any of them. You may parboil them for five minutes, but thereafter put them in the oven to bake slowly. You may steam them in their own juice over a small flame or a slow fire. To steam or bake vegetables it is necessary to cover pot or casserole tightly. For flavor add a suggestion of garlic, a few bayleaves, allspice, a clove or an onion. The dish goes well with mashed potatoes, rolled raw wheat, steamed wheat. A little cheese may be grated over any baked vegetable dish to give it taste. Pastry or sweets never go well with dishes of this nature, not even a bread pudding.

Grape-fruits are plentiful and one-half of a pomolas is sufficient for breakfast.

Those who cannot take grape-fruit on account of their teeth may draw the juice through a straw, or they may use a few figs and a few raisins instead.

Pomegranates are about gone; even grapes are going fast, still there are English grapes and pineapples that may be obtained, al-

strange that so much more has been found hoarded up and stored away to force high prices, while in many localities products go to waste because of the lack of necessary means to move them.

Some are inclined to think the power to change conditions lies in the ballot but how can that be when the ballot-box continues to record the same number of spittle-lickers?

Some envious people still find fault as to the carload of European gifts to President and Mrs. Wilson. The shipment consisted of about forty large boxes. Although gifts we should remember the enormous amount of duty paid.

Some cynics hold that the "League of Nations" is the result of a *leak in nations*—who tapped the wires?

Some democratic leaders compare voters to children who cry for new toys and soon tire of old ones.

A guilty man fears discovery, and our leading parties already express their fear as to the probability of a third party. Why not? The Eternal Triangle is now quite popular.

Some of the reasons making it difficult for Americans to seek change on foreign shores is because our cousins beyond the great waters think we have spent enough of our hard earned cash, and want us to "keep the change."

eyes like manna in the desert and you, like Israel joining the army of the unemployed, if for no more than to shout: "Once I was blind but now I can see." At any rate, it will be a case of "looking at you."

We all shall see our way clearly if we step cautiously, bravely, lively and firmly, never as much as looking around to see if another follows us, for self-preservation is the heed of all who wish to conform with nature's call.

With the password "Courage," we shall find half of our battle won; the other half is made up by the use of wisdom.

Be wise; let the other fellow be the guy.

CAMP TALK

Everybody complains about high prices, and everybody continues to pay them.

For everything we need and cannot possibly do without we shall have to pay the price asked.

There may be such a thing as a Federation of Food and other commodities, still it should not effect the market as long as there is a league of housewives.

Some statisticians are inclined to think that the reason for high prices may be found in the shortage of production both in the shop and on the farm. That may be so, still it is

against the rich, and yet it will be quite in line with the spirit of our present generation.

Many of the old will wish they were young, and many of the young will wish they weren't at all.

There will be many who shall continue the Apocalypse cry: "How long, oh, Lord, how long?" Still, the voice of the prophets will continue to repeat the old stereotype answer: "Just a little while." But the end is not yet. Again, here is comfort for the Saints.

Nevertheless, "Let not your heart be troubled," the blessed Savior said, and we might well heed His counsel, for want of a better one.

Thus, with a light heart and a firm mind, blest with a strong arm, we must follow our daily duties and perform our task well.

We have nothing more to lose now that honor is no longer paid to whom honor is due, while the chances are nineteen to twenty as once sixteen to one.

Be brave and face nineteen-twenty with a new lease on hand and see if you cannot profit by another's maneuvers.

With eyes wide open and ears ever on the alert, there is no doubt about it but that nineteen-twenty shall at least hold out a bait for you and the possibility of finding an analogy with that of the blind man on the way to Jericho, the scales falling from your

all have to agree that nineteen is followed by twenty.

Nineteen-twenty is numerically the complete number when put on the additional table, and whatever is to be will be done in accordance with measures employed, consequently all will be perfectly right.

Any one of us meeting with disappointments will have no one but themselves to blame, for by placing numbers contrary to weights and measurements will have to experience the folly of their miscalculations.

Some see "better days" ahead, and others hold that "the worst is yet to come."

At any rate, nineteen-twenty will stand out as the year of struggle for supremacy, a struggle demanding a far greater number than have ever fallen upon a battlefield.

Nineteen-twenty will engage in a struggle demanding adjustment by the past that has no presentation in the present. Then whose will the future be, and what about the harvest?

The question, "Who is on the Lord's side," will not come to the fore, but rather, "Who will serve the ——!"

It is not so much what we shall say but what we will be able to do, that falls into the balance and helps tip the scale.

It won't be quite as it was in Moses' time, when the latter decided in favor of the poor

NEW YEAR'S BELLS

Nineteen-twenty is upon us, and with it a year of events to come upon us in rapid succession.

That means one thing will follow another like Jacob who followed on the heels of Esau.

Yea, the stories of old will repeat themselves, though in a robe of many colors approaching the blood-stained garment of Joseph. True, the themes and scenes will present a more modern aspect, still as to results there will be no material difference.

The two elements of corresponding opposition will be intensely engaged in their well-trained finesse strewing sand into the eyes of their willing dupes and serve a menu of language that shall put in the shade all of the oratory of academic acquisition.

Everything with heels and wheels will be in motion—from the old hand cart to an auto, and from the proverbial ox-team to an airplane.

The plains of Mars and fields of Saturn will turn with envy at the sight of activity on terra firma and remain in their distant spheres unnoticed by the keen competition that is to be ours.

There is going to be no skipping or being skipped, for numbers are absolute and stubborn when it comes to meet demands. We

to insure good health, good looks and good mentality to follow all our inclinations. Small quantities of highly concentrated as well as eliminating foods are necessary. Absolutely no eggs and no butter. The milk cure has to be taken every spring and autumn. Plenty of fruit juices, largely of a tropical clime. Change of altitude, too, is required. Much traveling is conducive to longevity. Herbs are an absolute necessity.

Furthermore, it should be borne in mind that the basic colors as well as the colors governing inclinations, should be considered in the selection of foods, especially where certain mental results are to be obtained.

Also bear in mind that quantity should not govern our demands, but the quality and their effect upon the general constitution. It is by no means difficult to find our food and the combinations required by nature, if we but cease to cater to appetites, acquired through wrong association and ignorance on the subject of diet, on the part of those unto whom we have been entrusted by circumstances.

That power which has created will always uphold and sustain that which it has created, just as working in harmony with the law will give the increase a hundredfold, imparting benefits far beyond all anticipation.

The Saints and Prophets with their wit and
brain

As guiding Lights their name and fame did
gain.

Ev'n they could find no road out of this dark;
They taught mere dreams, and fell asleep
again.

* *

We, like a pool-ball, here or there, are thrown,
Since Fate's resistless bats are cutely blown;
Why does He drive us in this maddening
sport?

He only knows—and knows it all alone.

* *

Upon the Tablet of Creation, all
The things that be, were long since marked.
They roll,

Unheeding bliss or grief, from Morning First
To Dawn, the Last of Reck'ning on this Ball.

* *

This sky is like an overturned cup,
Whereto the Wise with awe are gazing up,
Do not ascribe your Fate to moving skies!
They are as helpless, as the helpless grub.

* *

Be ready! Soon the Fate may end your woe;
And then your Soul the hidden Secrets know.
Drink Wine! For you don't know whence
you did come!
Be happy! You don't know where you may go.

* *

While Moon and Venus there above will dwell,
The Wine shall in its merit still excel.
I but suspect the Vinters, if they buy
The stuff as half so precious as they sell.

* *

Oh! That we such a resting-place would
gain,
In which we, pilgrims, visions might attain,
That after thousand years' rest in the earth,
Our dust might turn to Life, to bloom again;

* *

That God should not unfold the Book of Fate,
But rather scheme—this World to re-create,
And either grant my life a fairer leaf,
Or, from Fate's Roll my name obliterate.

* *

A drunkard, neither liberal nor clean,
Is called by fellow-drunkards *bad* and *mean*,
While other men, tho scorning him—for fear
Of Wrath, take him for good. What's Right,
what's Sin?

* *

(To be Continued in Next Issue)

TELESCOPIC VIEWS

All the planets that have heretofore escaped our telescope have been harnessed by our spectroscope. Thus one by one the recalcitrants are whipped into line.

Combustions control the atomic world; spontaneity the organic; while in daily walks of life both factors are evident, saying nothing of many more forces reason cannot account for.

Some planets hold a greater distance than others. The nearest distance between them is one million miles. Surely, they ought to be good, besides realizing that distance lends enchantment.

There is no doubt about it that in our atomic state we have developed a longing to get nearer to one another, and now that our heart's desire has been fulfilled we wish we had never met.

Systematic Thought

By Zarlivana Marvin

I. *Elimination of Disease*

In the eradication of disease from the body systematic thought, word and deed are absolutely necessary, whatever the nature of that disease may be, whether structural—that is, of the bones—muscular, peristaltic, nervous, circulatory or organic. The disease that yields to the thought of the individual, backed up by the power of a *mighty will*, must vacate the body that is treated in a systematic method. That is all that remains to us of Methodism, and such *method* really did what the *ism* could not. It eradicated from this body entirely that bone-disease with which we were supposedly born. Before a mighty will everything yields; be it for good or ill. For this reason it is necessary to determine one's *will for good* and not yield to suggestions detrimental to one's weal.

There are gradations in will. The same holds good in everything. Some wills yield more readily to suggestion than others. If we recognize those who have it conceded to them that because they look wise and shake their heads, they know; or listen to the whis-

per of misguided, yet otherwise well-meaning friends, peddling hearsay of doubtfulness as to recovery, one's will is shocked into weakness, and to such an one the immovability of a Blucher will never come. The Marshal Forward aids such an one only whose will grows stronger the greater the opposition.

The individual who can resort to a well-devised diet and resort to nature's methods is greatly aided in rapidly restoring the body to a normal and healthy condition; he has less need of calling upon his reserve forces.

But supposing one is cut off from all of these and only a crumb of bread or a handful of grains at most are at his disposal, with barely enough water to quench thirst? To such an one remains the greatest of all remedial agents; for after all else fails one—there is *breath*. One may even lose sleep, which at best is but a stimulus. The waking state calls all the more for breath-currents conducive to the revival of heart operations. Consciously and subconsciously the pumping is conducted. Let no one expose his ignorance on matters of proven science and attempt to contradict this statement. He who has tried it scientifically has been spared untimely departure and is with us yet to testify to the powers that be, while he who failed to apply this only infallible and last resort has had to part from his terrestrial abode and mingle with those still uncertain

as to the location of the spirit world. For every one who has ever put scientific measures to the test and succeeded continues to declare such message to whomsoever has ears to receive it and keenness of mind to comprehend as well as appreciate it.

The elements for healing are within every individual. It remains a scientific fact that even the most depleted in constitution possesses strength and vitality, although beyond the reach of ordinary concept. Such stored up vitality has to be redeemed from its reserve by will directed by the mind.

In Mazdaznan we become familiar with the principle and laws upon which this healing power rests. We learn to follow the lead of a better understanding until we reach the very treasure-house that imparts richness in golden nuggets of health.

In Mazdaznan we find means in accordance with one's mental capacity and physical condition, and for this reason there is no clash with schools of medicine, recognized or unrecognized, for the very first lesson reveals the fact that all schools are right in *principle*, but wrong in application, an admission that holds good even as to metaphysical schools who are apt to be as narrow as their contemporaries.

In Mazdaznan we are at an advantage because of the maxim: "We are to be in matter what we are in spirit."

Let no man say he cannot recover so long as there remains a vital spark. Let us rather see to it that we do not transgress nature's laws. The way is pointed out to us, and it has been shown that the *will* is not obliged to stand *guard*, fanning the vital spark, for by rhythmic breathing we may attain to the power that controls the stored energy, and by *additional will* we direct it. Rhythmic exhalation during relaxation, and involuntary inhalation in a state of resolution increase the power of dynamic operations, and not only determine oxygenation of the blood but above all things revive the heart action, regulating the consistency of the blood and modifying its gravity. It insures positiveness in carriage and adjusts the chest wall to a position that removes all adhesions and with it establishes freedom in dynamic operations. With added relaxation of every member of the body, the physical weight, that is, the suggestion thereof, is overcome, and with a perfectly balanced body and poise of mind the heart becomes conscious of the presence of the divine entity, assuring consciousness of will, a will that no longer borders on meanness, cussedness, stubbornness or wilfulness, but the will that knows the ever-presence of godliness.

By right living we may prove health of body, and by conscious breathing we determine the power of the mind which will con-

duct the realm of matter with profit. The power of mind over matter is proven wherever there is a control over reserve in evidence. But it is not enough that we direct reserve, we must also be aware of the necessity of storing up means unto days to come or for emergency. It is the latter that prompts us to look into the subject of health more gravely and to familiarize ourselves with the modus operandi of nature.

Since the blessing of Realization is the heritage of the White Race we need all the more seriously enter into the subject of salvation. By renewed will-power we should prove to ourselves all the essentials at our command and never be loath to publish the results of our endeavor for the benefit of those who are only just learning to stand on their feet. The weak-kneed gain courage through the living examples and demonstrations of those farther on in years of study. It is not enough to know I have a will; to increase in will-power, the will must be exercised daily, and in every pursuit that marks our daily walks.

SELF-ESTEEM

Know thyself well, weigh each plan and
endeavor,

Love thyself well, and be beloved ever.

Trust thy own power and count thyself the
winner,

To thyself be saint and let who will be
sinner.

Know that thou hast then, no need of more
striving,
The soul without sin has no need of shriving.

A man to be great, must give himself credit,
His eulogy best, who first wrote—then
read it.

Another may praise and you may be grate-
ful,
The thought you conceive, is one that is faith-
ful.

Your sacrifice lay upon your heart's altar,
Apply your own torch and never once falter.

Carve your own name, if you will on some
summit,
Know that the depth can be reached by
your plummet.

Offer your incense to God who is in you,
Nothing but truth can forever then win
you.

Count what you miss then as blessings ac-
cruing,
That had you then gained might prove your
undoing.

Know that your faith in yourself is un-
shaken,
That what is your own can never be taken.

Eye of the soul rules the two in their socket,
Philosopher's stone more than gold in pocket.


Happiness is not on others depending,
You realize more when alone ascending.

Knowing well self, and another not judging,
You give of your best, and not do it grudging.

The thought, self-esteem, let's hold to it ever,
And know we have wealth that abides forever.

CIVILIZE THE REPRODUCTIVE INSTINCT

Adolphe Pinard, member of the Academy of Medicine of Paris, says: "Researches relating to physiological heredity and pathological heredity ought to be pursued without interruption, but it is necessary to make known as soon as possible to the masses of the people the individual conditions, fully understood, which alone permit a favorable and healthy procreation. In a word, it is necessary as soon as possible to organize a great movement in order to show to the greatest number of human beings the absolute necessity for a conscientious, i. e., an enlightened, procreation. We must bravely approach the civilizing of the reproductive instinct, which alone has remained in a barbarous state amongst all the so-called civilized nations from the earliest times."



Mother's Voice

No Nation can rise above the level of its womanhood.

Written by Maria Rose Ruth Hilton

EUGENICS

Eugenics embraces a systematic study of those essentials which are for the betterment of the race. To bring about a reform of such importance there must be a powerful forethought put into action—a forethought or a thought that will go *before*, which shall quicken the conscience of awakened man that he may see his individual responsibility in the present issue, as well as his relative duty toward the future generations; for only so can we build with permanence and safety. Not many, not numbers, are the consideration, but a few staunch enthusiasts are needed to launch this greatest of all modern movements—a movement that has for its object the regeneration of the Aryan White Race. Surely there can be no more worthy object that could enlist the noble efforts of mind and heart, than to unite one's undivided interest in the promotion of a work that aids in the progress towards that time when freedom and emancipation shall descend as the ultimate blessing, establishing the Kingdom of Peace upon the earth.

Thousands in the world today have caught the impetus and are struggling against mighty odds to bring enlightenment to the unawakened. The material with which they have to work is in itself unregenerate, hence the almost hopelessness of the task. To bring about the *regeneration of the race* there must be a nucleus of regenerate beings from which to draw. Even a Savior does not attempt to save others until he has first saved Himself, a general must first prove that he has all the necessary qualifications before he is entrusted with an army, and thus must man be fore-armed with the weapons of a modern Hermes if he is to stand as a regenerator of mankind.

The Spirit of the Times is upon us. No power on earth can swerve it from its divinely appointed path. The wheels of progress are propelled by its almighty power. The regenerated sons and daughters of the Most High are the product of the Spirit of the Times, led and guided by the Master-mind and Thought. Redeemed and purified through the flames of the furnace of cyclic existence—the cleansing fires through which all must pass until they, too, like the three holy ones of the Scripture, can stand in the midst thereof and not be consumed. “The love of God is the fulfilling of the law,” to be imbued with the essence of life; to have every atom, every cell, aglow with the eternal energies of nature; to be filled with the

life-giving potentialities that create suns, moons, stars, and yet not to be consumed; these are to pass through the second death triumphant; are to pass safely over the Khinvat Bridge. This is the at-one-ment of the triune principle of which Jesus said: "They who follow me in the regeneration shall enter in through the gates to the City of Peace. The Lord God Mazda has given over this work of race-regeneration to those Associates who have themselves been regenerated. Having attained to consciousness, they may partake of the fruits of the tree of life that stands in the midst of the Paradise of God. To such God may safely entrust the great work of race-regeneration. Having transcended the limitations of time; having conquered the weaknesses of the White Race, these redeemed ones become the progenitors of the Coming Race, the Race Transparent.

TO THE WORK

Every true builder looks well to the underpinnings—the foundation—knowing full well that according to the firmness, the stability of the same, so will the structure be able to withstand all the onslaughts of the elements; for that which constitutes the elements known as wind, heat, rain, ice, snow, water, etc., is no respecter of persons or things, therefore, if mankind stands in the

wake of the storm king they must be able to prove themselves the champions of fate—the survival of the fittest—or fall under its weight.

Today, as one stands a quiet spectator glancing over the world's great upheaval, seeing from every corner naught but strife, unrest, chaos, struggle and destruction, like one vast holocaust licking and swallowing up its victims by the thousands and tens of thousands through the flames of its all-consuming fire, beholding the dissolution of world's greatest splendor, the calm observer sees through it all; sees the passing away of the old that a newer, grander and more glorious civilization may bless humanity. It is not the disintegration of the old that concerns the awakened man. Oh, no. It is the thought of *re-construction* and the hope of being permitted to be among those chosen to lay a new foundation that shall answer to the call of time and eternity. The cause of the world's downfall is obvious. The world rejected the chief cornerstone: it is a one-sided world. Nothing can ever stand for any length of time unless it bears the stamp of *equality, co-operation and justice*. Let the old laws, customs, beliefs, that have chained and enslaved humanity, pass away; for only so can a new standard be raised that will revolutionize the moral status of the whole world.

A liberated womanhood and a glorified

motherhood are the precursors to the Royal Highway of the world's emancipation.

Hail to the dawn of the New Day. All Hail to Him who has set the pace. Blest are they called to the laying of the "bricks and mortar" of the new foundation; and thrice blest are they chosen from out the eternities of the past to have part in the glorious birth and resurrection of the New World.

Woman liberated, her powers recognized, there is no limit to her courage; the purity of her motives will sanctify her deeds; through woman's exaltation all the world shall receive its uplift. As the flowers turn their faces toward the sunlight, so will all awakened minds turn with joy and gladness toward the reconstruction period that is to usher in the new world. Men will turn with enraptured hearts and grasp the hand of her who is the light and inspiration of their life. Love, true and unchanging as the stars, shall radiate from hearts pure and undefiled, will shed a glory upon their pathway whose bright effulgence shall outshine the sun.

The transcending power of love shall melt away the mountains of error and superstition; wrongs and abuses shall be forgotten; sin, sickness, disease and death shall be unknown.

A structure that has its foundation based on principles which stand for the promotion of the highest happiness and felicity of man-

kind, naturally will augment our national and domestic security for as long a period as such structure shall continue to stand. Whatever disrupts individual happiness likewise weakens our national life and felicity, since the nation is but an aggregation of individuals—a large family made up of the countless smaller families.

Great responsibility is laid upon the women of today. Women of character, of intelligence and understanding are being called out upon the battlefield of life. In order to meet the demands of the day woman must arise and take her place, conscious of her power and ability, and yet too clever and wise to allow that consciousness to become apparent, either in thought, word or deed. Woman is to recognize the source whence issues her power that she may perform her great work with a royal dignity that can not be impeached by the opposing forces that emanate from minds of the undeveloped.

Woman once convinced of her duty will have the courage of her convictions; she will realize that no sacrifice shall be too great for the accomplishment of the task set before her. The unconditional surrender of all petty personalities are but the initial steps so essential toward the freeing of the path from all that hinders and encumbers. Then let woman arise and come forth: let her shake the dust of antiquated ideas, customs


and conventionalities from her feet and mount upward toward the ascending path that leads to the goal.

ROSARY

America has been set aside from all of the nations of the world as the Savior nation, a nation from which shall emanate those beings who are to become Saviors unto all other nations. How can this be? It can only be because here in America woman is to be freed and liberated; therefore recognized, honored and placed in her true position—a position which enables her to fulfill her God-given trust through a sanctified motherhood: only a perfected and exalted motherhood could give birth to Saviors.

The process through which woman is to find her perfection cannot be defined or elucidated. The forces of a material nature must blend with those of a diviner purpose and here the Highest alone can guide, lead and teach. Here she must be left in the hands of the omnipotent, omniscient God. Let no one dare to tamper or meddle with the unfoldment of another's being. There is a light that guides; there is a hand that leads; faith, the helmsman, will pilot safely and securely.

It is by no means of interest to the adversary to remove evils from society, as many a fat job would have to go begging.



Federation of Nations

Edited by Nellie Wheelwright

STUDY OF MAN

Article XXIX.

Considering the White man from the standpoint of tribal relations it has to be conceded that tribal tendencies correspond to characteristics akin to temperaments, and are destined to individualize as well as classify men. Thus what the scriptures call "nations," and we terminate into "nationalities," simply proposes to point out distinctions whereby the apparently hidden in man can be determined and easily discovered.

What we call a proven virtue in ourselves we recognize in another as an incentive. Each and every "nationality" has its own character by which it may be known. We speak of the arrogance of the Amercian, the diplomacy of the Englishman, the wit of the Irish, cleanliness of a Hollander; steadfastness of a Russian, trickery of a Turk, aggressiveness of a Jew, flattery of a Frenchman, inquisitiveness of a Norwegian, tenacity of a Hungarian, naivety of a Slovak, submission of a Servian, determination of a Bohemian, gallantry of a

Spaniard, economy of a Belgian, flippancy of a Swede, consideration of a Dane, patriotism of a German, secretiveness of an Italian, and many more of the minor branches into which the race has been divided and subdivided.

Each tribe has a trait all its own, a trait which is shared by all in part, and what is considered a gift in one is a talent in another. With virtues as well as vices the law and order are equal, and correspond to talents, gifts, attributes and endowments.

Although music is shared by all, there are but few who are born a genius or a virtuoso. To acquire music in a measure approaching the artist necessitates much practice and an enormous amount of endurance. We all paint some, and through practice approach art. Still even the best of our masterpieces fall short in the presence of productions which emanate from the hands of a born genius.

We can learn to work in clay and marble, still we may never produce anything astonishing for the simple reason that by nature our calling was intended upon different lines.

"We are to be in matter what we are in spirit," is an ancient adage, and civilization aims to materialize that thought. For this reason manifold and varied are the attempts by one and all of the tribes and

their "nationalities." Each and every tribe specializes upon virtues and talents that higher attainments may find crystallization.

"Variety is the spice of life" and various are the species induced, still nature has created them in a way so that the object and purpose of Infinite Designs may be readily discovered.

While nature creates variety and calls out certain endowments more strongly in one than in the other, man is to learn to create a unit of what appears complex and make plain or simple that which appears complicated.

One thought wave permeates all hearts and minds whatever the tribe or nationality may be—a universal understanding upon which to base international relations and with it eradicate differences which have arisen during the struggle for higher attainments and self-preservation of collective interests.

With the knowledge of man's origin and the purpose of life the final destiny becomes clear. We only need to reason, think and reflect, to recognize in every man, irrespective of the nationality or station, the divine principle made manifest in nature for the sole purpose of displaying and exercising the creative energy, and to prove continuity in evolutionary laws.

Inasmuch as every gain demands some

sacrifice we may all be called upon to respond and make concessions so as to gain possessions far more worthy of our station in life than the notions we cherished or the ideals we harbored, void of realization and compensation. The old will have to pass away and man must come forth into the world a new being.

THE NEW YEAR

New Year is the season for thought to the thoughtful. With its dawn we sum up the events and happenings of the one forever passed away. The year 1919 brought all the bounteous gifts of nature and God to man. The glorious sunshine and rains have bathed the bosom of mother earth and she in turn has yielded the golden grain as well as many more things needful for our development. But man seems to continue in his mad career of destruction and disobedience, taking no heed of, "What man soweth that shall he also reap."

The "momentum" suggests that whenever a certain point of culmination is reached by the earth that there is a revolution within her inner chambers, then there is a calamity, a destructive unchaining of elements and nothing can avert the path, except the leveling of one part of the earth, in which case sacrifice is the price.

No one can find or make a more complete summing up of the culmination of things than there is recorded in the twenty-fourth chapter of St. Matthew given by the Savior to His disciples. To quote from the "Study of Man" we find in reality a continuation of the prophesy, or, its results: "To bring order out of chaos is not within the province of one man, neither a collective state of men, not even is it possible through the efforts of all the hearts and minds of the whole of humanity. Before an avalanche man is powerless; to halt a flood is beyond human ability—we may attempt to save the sweeping and falling wreckage, but the flood itself we cannot stop. We must wait until the turbulent waters subside." Out of the chaos of Infinite space Divine Intelligence calleth forth worlds, whirling through space with absolute regularity, and in harmonious order. It was the "light of understanding"—not just understanding, but the "light" or "*wisdom.*" Jesus defines it by saying: "*Peace that surpasseth all the understanding of man.*" It takes more than just knowledge of the objective to call order out of chaos. Our present situation among the nations proves that, "Man may think he is wise, but God decrees it otherwise." If we fail to consult a Higher Power which in the affairs of the world has to be reached through mutual desire of all the peoples concerned, then all our efforts

will give but crutches to a limping society and never cure the chaotic constitution.

The New Year brings nearer the dawn of the great Day when the Aryan race will return to the Father's House, where there is plenty and to spare for all His children. Then we shall enjoy the "Federation of Nations," and know the blessings of peace on earth.

PROGNOSIS OF THE FUTURE OF THE WHITE RACE

The articles on "Self-Diagnosis," appearing in the magazine from month to month, are very interesting to me and read like true expressions of the Master Thought. They have given me an opportunity to think of the subject of prognosing (foretelling) the future of the White race. This subject should prove quite interesting, especially at the present time, when there is so much talk and speculation about the great future and the new order of things: no war, the League of Nations, great opportunities, less hours of labor, higher wages, larger crops and higher prices for all commodities. Some are so optimistic as to predict the greatest business boom the world has ever seen.

It seems as if five years of war have had very little effect on the world; if anything, the people have grown worse. Greed for money, hatred, jealousy and falsehood, have

seemed to blind the people. The approaching cycle of light, truth and righteousness is certainly visible to only a few.

Of course Mazdaznan, ever acting and reflecting the truth, sees something different in all this display of gay colors. Looking backward across the sea, toward the east, where the White race has reached its height of development and materialism has arrived at its climax, we see a great struggle, unrest, agony and misery, as if someone was very sick.

If our vision as Mazdaznan is true, we can observe that something is crumbling to pieces—it seems as if the White race is losing its hold. Ideals for higher attainment, common sense and reason, seem to have left them.

Is the wisdom and intelligence of humanity all absorbed in the formation of the New race, leaving its mother in darkness? Under such conditions, what will be the outcome or future of the White race? Will they continue to break all laws and the order of nature and follow laws of their own making, in order to perpetuate their folly, until nature finally rebels and destroys them like she did the Aetolonians? Or will she become lenient and bring the White race to a standstill, as she has done with the Yellow race?

The war between the outside powers and the central forces was quite interesting—it was really suicide. The outside has pierced

its own heart. As long as the central forces were in action, the very heart of civilization, the White race, was holding its own. There was resistance and activity for a purpose. The very principle of life was active, but now there is no place left on which to secure a new footing. Everything is moving and shifting—all Europe is in a chaotic condition. It may take years of swaying back and forth, until at last that continent will become indifferent and sink to its own level; ambition, the spirit to go ahead, will leave them and they will become contented with their fate.

It seems strange that our country, destined for nobler ends, assisted in the destruction of its own mother. While it has the appearance of a cruel act, we can trace all such acts through nature; when conditions become strained it may be necessary for parents to be destroyed so the young may live.

All this seems to point to the fact that man has really lost all control of himself, and that nature has stepped into the breach and taken hold of this desperate situation to save the principle of men.

If this is really all true, as I can see it, man surely has lost his reason and good-will toward his fellowman, and if it is left for nature to finish the job, misery and destruction are yet to come.

Looking at the situation from a natural point of view, regardless of conditions sur-

rounding us, history and remnants of preceding civilization tell us how earlier races have come to a standstill.

Every form of creation has its time, step by step, form after form, each a development from the previous. Day after day, year after year, cycle after cycle, each has left its mark, as is observed in the remnants of them remaining today. They all come to a standstill. They are set never to change, by the power of their will. They can only imitate, reproduce or replace the old, but are unable to create, design and develop into anything new and better.

If the time has come for the Transparent race to stand separate from the rest of humanity, to take hold of the reins, then the White race surely has lost its head or creative right.

The White race will eventually come to a standstill, but it will retain and make use of all it has accomplished. As a race it will not venture into anything new, and there will be no chance for it to lose anything. In this way the White race will hold its own as long as nothing from the outside interferes, but never again will this race lead or create, as there is and always will be but one head, one God, who leads, creates, develops and designs new species of a higher order.

—*Gustav Volkmar.*

EXCERPTS FROM A LETTER TO THE
MASTER

We still hear "Dixie" singing in our ears. There is *that* certain something in this melody of "Dixie" which always brought people to their feet and quickens the heart. Only a few outside the old southerners have any idea of the inspiration "Dixie" gave during the Civil War. It is such living music that the National Band always played it at the White House concerts during the old days, when those grounds were for the public as well as the President. We still feel that the original thirteen colonies have their part to play and redeem their sacred trust.

Going back in thought to the days of the Civil War we study the characters, tried and proven in the fiery furnace—Lee and Jackson. Of course there are many who differ as to their stand, but not one can find a flaw in the integrity or the purity of the conduct of these men during those appalling days, when the South stood alone, isolated, and had to give its best blood and suffer privation, hardly measurable to prove that "this union is indissoluble and holds in perpetuity the binding power of its obligation."

General Lee deplored it all and said in a letter to his son, "Still, a union that can only be maintained by swords and bayonets and in which strife and civil war are to take the

place of brotherly love and kindness, has no charm for me. I shall mourn for my country and for the welfare and progress of mankind. If the union is dissolved and the government disrupted, I shall return to my native state and share the miseries of my people and, save in defense, will draw my sword on none."

Stratford was the place of his nativity, not many miles from Wakefield, the well-known birthplace of General Washington. Yes, George Washington was born on Bridges Creek near the "beautiful blue Potomac River," and a few miles away the President of "Monroe Doctrine" fame first saw the light on Mattox Creek. At Port Conway, President Madison was born on the Rappahannock River. Histories may say King George County, but then it was Westmoreland county. Stratford was an immense and quaint house, with the air of dignity and space which seem a heritage of southern homes as well as people. Here the Lees lived and entertained with bounteous hospitality—the brick stable had stalls for a hundred horses. The trees were majestic and breathed the spirit of another age. Out here in Southern California one misses the trees, their music produced by the breeze, and that stately bending and swaying in the winds. I would relate many an incident of the life of old Virginians whose noble nature would re-

mind us in these days of chaos that "it was not always thus."

General Jackson was also born in Virginia. Because of his marvelous military operations he is especially associated with the Valley of Virginia. Nature is more than beautiful there, it is almost like a fairyland, the sparkling little rivers, and the light and shadow, create a most wonderful demonstration of the silent beauty of mineral and vegetation. Jackson was the embodiment of simplicity and integrity—"There stands Jackson like a stone wall," was symbolical of the character of the man.

In these days of adversity my heart longs for the pure, simple characters of a people to whom was given this blessed country, and to cast aside this awful commercialism and lack of any consciousness, void of the meaning of life. After all has been said, we shall have to take up the *Study of Man and his purpose here on earth* before there can be an awakening sufficient to lead us to an understanding of life.

When we look at what the Paris modistes have decreed as fashion and see how woman's clothes are fashioned, we exclaim: Oh! woman, how long do you intend to stay in bondage and hold back God's designs and the joy of conscious life?

We are impressed with the "note of self" everywhere, and what Mazdaznan has done

for me. We recall what the Master once said out here, referring to Brother Spurr, who remarked that, "It is not what Mazdaznan does for you, it is what you do for Mazdaznan." How true, if we are to become universal in application, "self" must be merged in the comprehension of "the whole," and thus create "the state of being at one"—*union*. Yet such a state rests upon the foundation of, "Stand alone and mind thy own." How else can freedom come?

The thought is ever present that the *Federation of Nations* shall be our gain. Peace shall reign on earth and all shall praise God.

—*Nellie Wheelwright.*

CLIPPINGS

HOW TO LOSE YOUR FRIENDS

Lend them money.
 Tell them their faults.
 Show them they're in the wrong.
 Beat them in an argument.
 Think of something before they do.
 Do something they should have done.
 Do something better than they do.
 Know more than they do.
 Become more popular than they are.
 Ask them for a favor.
 Show a special interest in their friends.
 Return to them good for evil.—*Life.*

More speed we need if we wish to succeed.

SQUIBS

Better days are coming even though the present has to be spent in agony.

Although the mechanic is the best paid of the working class he nevertheless is still underpaid, for the profits continue to go towards the upkeep of a "machine."

Bolshivism is socialism misinterpreted.

Vindication is an indication of weakness in the presence of claims.

The future home of human society will be hotels and cafeterias.

There is no government better than its people.

A kicker is seldom a sticker, and often turns to be a spittlelicker.

By greed we determine a half-breed.

All the varieties of half-breeds not only contract malignant troubles, but ever and anon breed trouble.

A lack of diplomatic understanding calls for a standing army.

The safety of a nation has to be judged by the strength of its army and the power of diplomatic finesse.

A parasite is a non-producer and one who lives without giving thought for the lives of others.

Blessed is he who need not give an account of his deeds.

Self-hypnosis is the basis of illusions that demand no effusions and lead to no conclusions.

A nation that refuses the hand of fellowship offered by another nation is guilty of a breach of etiquette and deserves to be ostracized from consideration.

Reciprocity is not confined to business relations alone; the broader sense implies internationalization.

A League of Nations not only promises a broader cosmopolitanism but international suffrage and citizenship.

Co-operation in business insures safety against losses; a co-operation of nations promises safety to all concerned.

"Equal distribution of labor" is coming to the front now that we realize more fully that every man is expected to add to the wealth of a commonwealth by giving at least a portion of his time to honest productive labor.

Although the materialization of a Federation of Nations seems to suffer postponement for an indefinite time, we begin to realize more definitely that agitation in its favor will save us from another disastrous cataclysm.

A master-mind is he who has no master to mind.

A Savior Nation is a nation that saves other nations from destruction.

Every nation joining the compact of the Federation of Nations shares in the honor of the Savior Nation.

Peace is a condition that fluctuates in accordance with the stock market of diplomatic relations.

"Peace"—be still; or "spout" and there will be no peace.

A League of Nations may not be an absolute guarantee against differences between nations, still it will help to curtail disasters.

Calamity-howlers and high-cost-of-living-kickers should study the market quotations of European states and the price list of menus. It will at least send the thought into different channels.

There is no doubt about it that in many instances the high prices charged for commodities are unwarranted, still in many instances advanced charges are justified. To regulate prices should be the work of legislation.

A Cuban's highest ambition is a government position. The same holds good of Hindus and other doo-doo.

Reading Daniel and the Revelation we keep far better posted as to the conditions in the world than we are when reading a Sunday edition, as the latter has to serve certain interests; the former have no one to serve but those who care to read between the lines.



Even men higher up object to "prayers for a league of nations," evidently not knowing that "a league of nations" shows no more preference than does the prayer "Thy Kingdom come."

"Opportunity makes thieves" and yet there is none exempt from seeking an opportunity, altho most of us fail in ever getting to where an opportunity would prove itself.

Some think that the reason the Kaiser should be tried is because he has to be tried, still all indications point towards dismissal upon the ground that he has already been tried.

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—*Kurt Graichen*

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Issued monthly by
Mazdaznan Press
 Los Angeles, Calif. U.S.A.
 \$1.- a Year By Copy 15¢.

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Published monthly by the Mazdaznan Press, 1138 Manzanita St., Los Angeles, Cal., U. S. A. Copyrighted 1920 by Mazdanan Press. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

DIRECTORS: A. F. Gault, Chairman; Wm. K. Sandberg, Vice Chairman; K. Graichen, Business Manager and Treasurer; Dr. Gilman Beeler, Secretary; John Vinson, Auditor.

The contents of this publication are written by the Rev. Dr. Otoman Zar-Adusht Ha'nish, except signed contributions.

Regular contributors: Maria Rose Ruth Hilton, Nellie Wheelwright, Zarlivana Marvin.

Address all communications and subscriptions to P. O. Box 1854, Los Angeles, Cal.

Subscription 1.00 per annum 15 cents per copy.

Vol. 19

February, 1920.

No. 2

STUDY IN DIAGNOSIS

There can be no mistakes made in self-diagnosis for the simple reason that only three factors enter into consideration. True, it takes exceptional perceptives to determine base and inclinations in others, but where the individual is concerned the reading of character or self-diagnosis should not be so difficult.

As long as we bear in mind that the base is determined by an evenly distributed protrusion we next discover protrusions to the left, leaving the right side somewhat receding, and hardly ever equal to the first inclination, except in very rare instances, or where that inclination has been forced.

It is important to determine the base as in so doing we have the assurance as to cause of physical and possible mental disturbances. Once we determine our base it is an easy matter to select exercises of a physical as well as of a mental nature, calculated to improve the organic side and to promote mental development.

The average person is interested in self-diagnosis for only pecuniary reasons and in as far as their physical comfort is concerned.

The student of nature proposes to go a step farther in this study. There is a desire to know the operations of the organic and the probable existence of relation to a finer, more noble or psychic state.

It is true that some people are endowed with psychic powers, while the physical is left wanting, and on the other hand there are those who enjoy perfect brute force, an animal body with all the lines of a beast or the beauties of a bird of paradise, while the mental is by no means their superior.

The physically inclined, no matter how highly or academically educated may, after all, disclose no other traits but those potent to a physically based.

Just as it is frequently true that a spiritually inclined surpasses a spiritually based once he directs all his efforts in that particular direction.

Only too frequently the intellectually inclined becomes an intellectual giant at the expense of his base and apparently outvies the intellectually based, nevertheless, base and inclination will retain their places assigned to them by nature.

Dealing with base and inclination to determine the organic index we only need to know the corresponding factors in the case.

The intellectually based controls the organic operations by virtue of the intellectual propensities corresponding to all of the organic members confined to the chest cavity.

THE ORACLE

And still man will be in search of the unfathomable or what seems removed from his immediate surrounding, and appears dim to sight. Be we wise or of the less fortunate it seems to be born within the better self to delve into, to search and to speculate, if needs be, for the purpose of ascertaining what the future has in store for us. Not only do we display interest in ourself and those who constitute our immediate circle, family or friends, we are equally as much in earnest as to the possibilities within the social as well as industrial order of the country we are members of, and all the countries at large.

Many are the methods employed in divining or prognosticating the things before us.

But whatever these means and methods employed may be they eventually are traceable to but one source—the psychic; although experience may assist in determining matters appertaining to the daily walks of life.

Certain causes are sure to bring about results corresponding to the source, though with the advance or course of time the importance or effect either increases in volume, in importance, or, decreases; the law at work is the same in every phase of life.

It is certain that unsettled conditions invite anxiety and give rise to uncertainty. For this reason the timid will not venture, while the more progressive takes advantage even of a lethargic condition, deriving the benefits of great success. Such success may be a limited one, promoting selfishness, nevertheless the speculative world will call it success.

The nation that figures too closely and allows no concessions, only too frequently becomes the loser, as far as marketing is concerned.

The nation that lacks system and intellectual giants to direct its executive powers into profitable channels loses out, while the foreign element, taking hold of the reigns of government, is liable to cripple a nation and with it a whole people. For this reason it is not enough for man to be patriotic in language, he must have stamina to bear out

every claim so as to support the commonwealth even as far as by self-denial, irrespective of selfish motives that may perchance arise among those in whom he is to put his trust, as eventually the man of self-denial is the man fittest to survive.

Catastrophies of diverse character will continue to visit the earth and consequently humanity, not for the purpose of wielding the rod of chastisement but that man may use his intellect to more efficiently curb the phenomenal, and in harnessing elements as well as social products, diminish impositions interfering with advancement and progress.

Inasmuch as a sturdy growth requires years to reach maturity even so it will take more years by far to adjust the condition in the world at large, a condition that may be proportionately divided among the countries suffering from the after-effects of cataclysms.

During a momentum involving a stupendous change it is well to go about with ease and restrain from anything of a speculative nature. Although the financial world at large is thoroughly organized and well protected, the man of small means cannot venture far; the financier alone may foresee results in ventures which have been figured out mathematically, based upon thorough information as well as investigation.

Any change, involving one's destiny, needs

to be taken into consideration from every possible angle, before such step will warrant a new move. It is true that courage goes a long ways toward winning out through venture, still, it is equally as true that information based upon undeniable datas assures success.

The best way to determine the future is by paying undivided attention to our present needs, and to meet the demands made upon us, even though the coping with conditions appear somewhat strenuous. According to the foundation laid the structure built shall last.

ORACLE FOR NINETEEN-TWENTY

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.—*Malachi, Chapter Four.*

And the Spirit said: Ainyahita, why shouldst thou lament over that which is only in the seeming? Why sorrow over the objective which is simply the means unto the furtherance of greater ends? Be at ease and hold thy peace. Mazda knows and being at one with him thou knowest in the depth of thy heart the full truth of things. The senses only question and would discuss what is beyond their comprehension. Unable to see even a single truth the senses would ever offer a thousand arguments. Ask thyself what is the difference of man to man and that of the animal? Is it not position, station and execution? If he who once held a position as a king is made a prisoner, to spend his days in silence, is he as such greater in power than the jewelled steed upon which once rode his majesty? Should he, who once held power and wealth, using both for self-aggrandizement, keeping in poverty and helplessness all

his fellow men, return to earth a miserable beggar, has he retrogressed or has he progressed? It is not the *form* of manifestation that determines the consciousness of the intelligence but the *good* it promotes. Many a beast rules a nation by virtue of the reflective characteristics, collectively focalized by those who make him their choice; such lies within the province of man's free agency, but when the object of misdirected choice has reached the brim of misapplied deeds to overflowing, such executive entity incarnates by virtue of higher laws in realms of relative correspondences to prove its worth, as like in matter must beget like in substance, and those who upheld such an ignoble soul in its diabolical measures, either by direct approval or silence, follow the fallen entity according to their relation to the deeds done.—*Ainyahita, Pearl Nineteen, Chapter Two.*

REFLECTIONS

Blessed is the man who has to meet none but his God.

The adversary himself would not be so bad if it were not for his company.

Change of belief brings relief to heart or to bank account.

A patient's pain affords a doctor's family much pleasure.



Sermonettes

God may have power to direct unchained elements unto the annihilation of the wicked, but He cannot eradicate the evil the latter have created, as such remains the patent right of those who have created it.

Thus as the scripture has it: "Through man sin has come into the world; by man it must be removed."

Were God to remove the evil created by man he would prove an autocrat, annulling the right of free choice.

Sickness, sin and sorrow are man's production and have no part or portion within the domains of Infinite Intelligence.

Once man to man has been recognized the ideas of "my right" and "might" shall no longer infest society.

If we have confidence in one another then there is no need of "confiding."

Even a thought wave not in harmony with designs is eventually lost without having accomplished what it was intended for.

All the objects of nature remind us of action.

The less one reads, all the more one may know about this world, and what is yet to come.

As long as man shall have revenge in his heart, so long the time of emancipation will be deferred.

The Coming of the Lord depends upon humankind coming to time.

The reason many problems appear perplexingly to us is because we have not yet fully realized that "God moves in most mysterious ways His wonders to perform."

The less sensitive we become about conditions and environments about us all the sooner we grow more useful in the pursuits of life.

Some grow timid through adversities while many more grow strong.

Blind faith is called *belief*, and all beliefs run on crutches that only a Savior-mind may remove.

Man may aspire and plan to reach the top—but God can change it all when Providence wills it not.

Season Hints

Artichokes for the depleted. One-half of an artichoke daily for the next three to five weeks will do more than all the nerve tonics sold over the counter. An artichoke needs to be parboiled for five to ten minutes and thereafter steamed or baked in oven, adding enough oil to prevent scorching.

Grapefruit are better at this time of the year than at any other, owing to a higher percentage of nitrates and quinine nature imparts to citrus fruits. Grapefruit is not only a good eliminator but a tonic. Have half a grapefruit every morning. Do not use sugar but for quick action add sweet cream. Though the cream may curdle some have no scruples; eat your grapefruit with thankfulness in your heart.

With the advance of the season do not forget that all fresh greens, be they of the weed family or grown in garden, are eliminators to a great extent.

Although batter foods are seasonable, nevertheless, all who suffer from membranous troubles, as well as costiveness, will fare better to cut out from their menu all breadstuffs.

Rice is easily digested if boiled very rapidly in plenty of water and, if possible, is perfectly done in twenty minutes. Be sure that rice is thoroughly chilled when done. Prepared in this way, rice will prove nutritious. With cream or milk it will fill every want and need.

The less physically engaged should use pulses as a side dish, while the manually active may use pulses as an entree.

Where gas forms make a change from vegetable to fruit salads and be sure to use raw white of eggs before meals and three to six grains of charcoal tablets after meals.

This is the season for herb teas, which should be used freely but alternately, as to variety.

HARMLESS SUGGESTIONS

Old ruins are better landmarks to historians than a rebuilt Herculaneum.

No people are behind the times altho many have missed their training.

Bolshewhiskies and Bolshewhiskers are twin brothers and inseparable, altho unbearable.

The Lord made the earth and all that is therein, but to get money He has to depend upon collections.

SCIENCE WINS

In body as well as physical culture, attention is paid to the expansion of the muscles. In the expanding of the lungs the act is done with the aid of the chest expansion. Not so in rhythmic culture or scientific breathing. In the latter we set the chest wall to as great a degree of expansion as possible and retain that position while the lungs are given freedom to move toward expansion or contraction, or inhalation and exhalation. The object of this exercise is to dispell adhesions and with it assure dynamic capacity necessary for the development of the brain cells ordinarily beyond elementary operations. It is held in rhythmic culture that a body given to ailments and a mind arrested in its further progress needs mental stamina. To attain such the circulatory system has to be charged with vitalizing elements, while the ganglionic system needs to be revived. To accomplish both we need concerted action by both circulation and generation.

Rhythmic culture should really be known as brain culture as all the exercises used are calculated to exercise direct effect upon the heart and ganglia. The circulation is encouraged at once while the nervous system improves without delay. Both factors are aided by increased dynamic action.

The reason elementary minds take to physical or muscle culture is due to their animal instincts, believing that man is still an animal. The higher minded alone realizes the fact that man is a mental being and as such is entitled by nature to be healthy, while if invalid as to organic normality he is endowed with faculties redeeming all deficiencies, at the same time adding higher faculties assuring immunity from disease.

True rhythmic breathing religiously exercised will sweep the cobwebs of beliefs from our brain and see dogmas fade away like night at the approach of day. Perhaps, herein may be found the reason why superstitious institutions take the offensive toward the great Mazdaznan Revelation. But truth must prevail though long be the path to the human heart, and though great may be the obstacles in the path of progress to reach the average mind.

Exhalation to the utmost, in a state of controlled relaxation, helps to eradicate the debris of the past and opens the portals of dynamic action, paving the way for the conscious breath to enter the realms of the soul with healing in its wings.

Learn to breathe out according to tune and time; let the heart strings furnish the accompaniment, while the mind be the director beating the time. Observe every rule of etiquette as well and be sure that the body keeps

an erect position, with chest out and abdomen drawn in. Be majestic and remember that as the member of the Aryan race the blue blood flows in your royal veins. The rest of the body relaxes, from head down to foot. All of the facial muscles must be at ease, the very teeth separating.

Having exhaled to the utmost, repeatedly attempting to empty, until all sensations cease you will find yourself inhaling. The moment you make such a discovery, assist nature by making yourself wholly receptive and desirous to conduct such inhalations by adding a few more draws. Take care not to force or tense. Repeated adjustment of chest will help to relax. Daily study for three minutes at a time and five times a day will arouse interest and encourage study of this subject, revealing interesting data as to the practices of the great men and women in the world who by nature have been so constituted as to follow nature's promptings, unaware of the fact that such was their special blessing, of which the majority of human kind is utterly ignorant.

Talents we are unconscious of nevertheless are latent and may be called out if directed by the intelligence which corresponds with the *modus operandi* of their factors.

It is best at first to take such exercises in a sitting position; thereafter standing and lastly lying, especially upon retiring.

Thru the science of rhythmic breathing alone is it possible for man, irrespective of temperament, environment, tribal relation or inherited tendencies, to become saved (healed) from sickness, sin and sorrow. As it is man's birthright to come into his own, the Mazdaznan Revelation comes to the Aryan race without any obligation to institution or organization. It is a message to the family and whomsoever has life and eternity at heart readily becomes initiated into the secrets of the Kingdom of Heaven that knows of no patent rights as all is of God and God is in all.

Return to first principles and cease wandering about in uncertainties. It is absolutely contrary to all evolutionary as well as divine laws that man should have to struggle for health and existence, or prey upon his own kind, when God and nature have endowed man with all of the means required to give him dominion over water, land, air and its elements.

All sophistries set aside will awaken within us the desire to find the key that unlocks the secrets of life.

You can be sure that neither God nor nature ever show favoritism, and for this reason do not endow certain ones with powers at the expense of others' happiness. Special privileges to none is the slogan of nature whichever way you turn.

SEPARATION OF JACOB AND ESAU

(Synopsis of Talk, Halloween, 1917, by the Master.)

It is surprising how little is known to the western world, as to the tribal ties, clannish tendencies, patriarchal orders, and the pastoral rights of those ancient days. And what little attention is being paid to the *demarcation* of one particular race unto another, as well as to the racial ties, when speaking of humanity! To the average mind, humanity is humanity—but it is not so. Speaking of humanity, we, in the first instance, think of our own relation—our own kind and kin. When speaking of the *black, the brown, the olive-green, the dusk, and the yellow races*, relationship does not enter our mind. We are not interested in them, but we are interested in the *white man*. So much are we interested in the white man, that with great eagerness, we watch every step taken at the present time by the white man who is engaged in this *new process of evolution*, in this great momentum that proposes a *New Era*.

A change, a *radical change* is taking place as a consequence of the World's War. Who is involved in it? The *white man*, of course. It is *his* problem, the problem that has grown upon him collectively, as a race. Then all the tribes of the white race will be drawn in; they *all* have to become involved. It is a most seri-

ous thing, to be sure, but it is a necessity; there is no way out of it. It is one of these *necessary evils within the processes of evolution*. And it is an evil, indeed. *It is the outcome of evil*; it is the result of evil tactics resulting from separation as depicted in the story of Jacob and Esau.

The Biblical story runs like this: Esau goes out to attend to his affairs, material affairs, business affairs. He is so absorbed accumulating lands and cattle for his father, that he forgets family traditions—celebrating the *Day of Remembrance*. And if there is anything in the Patriarchal Orders that is really sacred, it is *today*: the “Day of the Dead,” the “Day of Memory,” the “Day of Remembrance,” and that is what we are celebrating tonight. Tonight, we are to remember, in as far as possible, all those who constitute those who make up the unbroken chain within the circle of Infinite Intelligence, or the First Cause. This is one of the days which is to be held sacred. Even if the other days are not held sacred, this day must be held sacred. And it was Esau’s business to celebrate this day, but instead, he goes out to attend the cattle. Jacob takes advantage of Esau’s absence. Jacob had nothing else to do, but to take it easy. He had no other responsibilities, but to run a scheming department.

When Jacob saw Esau going out, he took it upon himself to start the sacred fire, and set

the fire irons in place for the kettle in which to cook the *pottage*. At the setting of the sun, Esau returns home, and upon returning, what does he smell? He smells pottage, the pottage that is being prepared only upon festive occasions, and it dawns upon him that he had failed to perform his duty. The first thing his father will ask of him will be: "Esau, declare unto me the revelations that have come to you during the preparation of the pottage. His father, being old and blind, will want to know everything that has come to Esau's mind, while in concentration upon the geneological register and watching the steam rise from the pottage, which is cooked out in the open. The officiator is to remain negative and receptive, so as to be en rapport with Spirit, and with an open mind, receive "tests" for the whole Family. Esau finds himself in a predicament. Jacob is stirring the pottage, and not at all alarmed; if anything, you can see a smile upon his face. Yet, what will Isaac say, when he finds out that Esau has gone out into the fields instead of stirring pottage? "Father must not know of this," Esau declares, "but what can I do to keep it from him?" And here is where the barter started: Jacob says to Esau, "I will give you the pottage and impart everything to you if you will sell me your birthright" (that right to officiate, to recite the prayers, to perform ceremonials and ordinances). "Sell me that

birthright, and I will turn over to you the pottage, and relate what has come to me during the hours of preparation." And, so as not to disappoint father, the first deception here is played, dividing the Patriarchal Order, which means *separating the ecclesiastical side from the economic side*. Jacob received the ecclesiastical side, and Esau retained the economic side. Esau and Jacob *both* decided to deceive their father, and they entered upon an agreement contrary to all laws of the Patriarchal Order. From that time on, troubles followed due to one deception after another.

Later father Isaac begins to realize that his days are numbered. He asks Esau to prepare the last meal, and Esau goes out into the mountain to hunt venison. Jacob takes advantage of this opportunity. He gets a kid, and covers his hands and neck to camouflage as his brother Esau, the hairy man. Jacob takes the sacrament Rebecca, his mother, prepared, and disguising his voice, said: "Father, here is the venison thou calledst for." Isaac says, "Come nearer to me, my son, for the voice sounds like that of Jacob." Evidently, the old man mistrusted—"Yea, come nearer that I may stroke thy hands and neck. Yea, they feel rough like Esau, but the voice is that of Jacob."

Then comes Esau with the real venison. It surely was a surprise to poor old Isaac, for he said: "After all, I was right; after all, I

knew. Of course, growing old, I began to mistrust my very ears, and yet I knew all the time it was Jacob who brot the meat, but *his hands and neck deceived me*. Esau, Jacob has preceded thee, and I have bestowed thy blessing upon him." "But, father, it was not venison Jacob brot thee; it was mutton." Poor Isaac, he got the goat—deception. It was a make-believe, a makeshift, camouflage—one deception after another.

Thus deception grew and grew, until a whole *nation* became involved—all on account of that *separation* of natural, inborn, individual rights.

The individual is forever to remain free to choose, and neither church nor state is to withhold the birthright or the blessing from man.

CAMP FIRE CHATS

Perhaps the finding of a happy medium is the real purpose in life.

Tho in a garment of white, the figure within may be quite shady.

The press of today is the materialization of imagination, and the best test for psychopaths.

"So say we all of us"—still what we say does not build even as much as an air-castle, as even that we have to leave to *fata morgana*.

PRAISE THE LORD!

And again I say it, for I rejoice at the concession made to Mazdaznan when the Cat's-paw Board decided that Mazdaznan was not a religion. Those who sat on that board evidently had their own authorized version of religion or else they never experienced any—not even a slight spark of it. At any rate they most authoritatively refused to recognize both state charters—that of Illinois and the one of California, thus acceding that even charters are but “a scrap of paper” and mean nothing when it so pleases officials to further the private interests of an organization that would love to dictate to the whole world as, indeed, it does. I am glad we need not be classified among churches, sects, denominations, cults or creeds. We are so far superior to them that it is quite sufficient for them to recognize the worth of Mazdaznan by plagiarizing, stealing and copying whatever all the schools can use to further their ends. True, an imitation is the best proof of the value and efficacy of the original. Mazdaznan is the original and inimitable fount of wisdom from which all schools have liberally drawn, and this is admitted by all world-renowned scholars. After diligent search and study in America and abroad, I am convinced that the Oriental scholar, Dr. Max Muller, testified to an undeniable truth when he said, “Maz-


daznan is the religion that stands back of every religion," and St. Augustine, the heathen church father, concluded that the true religion existed before the coming of Christ. Personally, it matters not as to schools so long as every one of them remains within the boundary lines of decency and they at least demonstrate their belief by demonstration. We must ever bear in mind that one single demonstration is far more stubborn than a thousand arguments. Let the expounders of churchianity, claiming Christ, live the life as taught by the Savior. Let them follow the commandments and show an example worthy to be followed in the daily walks of life. Let them treat saint or sinner as did the Savior, every ready to offer a helping hand, even to an enemy. And above all things, let them have no fear of contagion, poison or disease, rather asking the Lord to heal their iniquities than running to the apothecary shop. Let them take the lead in selling all their possessions, and give of their substance toward reclaiming the earth, that the poor may come into their birthright. So long as these wolves in sheep's clothing can not make good their claims we shall have to treat them with silent contempt and follow the counsel of the Savior lest we partake of their sins. Mazdaznan is sufficient for me and for every thinker. Mazdaznan has brot me to the source of light where I may draw

upon the storehouse of wisdom according to my needs. Long have I wandered in the weary abyss of uncertainties made by the breed of hell, but I shall not hold them to account. Their own falsehoods daily condemn them and shall meet out to them even as they sow, for "what man soweth that he shall reap."

I desire to add my testimony to the message of Mazdaznan as a living witness of its ceaseless efficacy in healing sickness, sin and sorrow, and of the power it imparts to the mind, which sets man free from sin and poverty. After having sifted down all of the teachings of the world, I have found in Mazdaznan the great truth: "Stand alone and mind thy own." And tho by nature I am not religious, I recognize the two great pillars of the Mazdaznan structure: "The Will of the Lord is the Law of Holiness," and "Holiness is the Best of All Good." My good health and all I have accumulated of this world's goods, I owe to Mazdaznan, while my only desire is that the world at large may be given sense and power to rid itself of the octopus, the beast spoken of by St. John, so as to have the Kingdom of Heaven vouchsafed to us in the Lord's Prayer. Be it so.

—*Nat. Sinclair.*

Collectors and unwelcome visitors make frequent calls.



Rubaiyat

To be read carefully and in the light of our tumultuous days, reading between the lines in search of the spirit revealing an interpretation.

I can't agree, Oh God, with Thy Decree,
As no man on this Earth from sin is free.
When I do ill, Thy Law' will punish me,
What's then the difference 'tween me and
Thee?

* *

To neither Saints nor Sages of the past,
Nor those yet forth to come at last,
Nor what is writ in books or said of them,
Has God revealed His Truth, or proved man
lost.

* *

If I have pried into Thy mystery,
It was to fathom Thee—Eternity.
But if I did against Thy Will—let be
Thine Mercy greater than my sins to Thee.

* *

If Life, a Secret shrouded in a veil,
Appears to us, while conscious; then we'll fail
To fathom it, when—void of senses in
The grasp of death—we nothing can unveil.

* *

In madness and despair men search for Thee,
Wealth cannot find Thee, neither poverty.
All speak Thy Name—still none have ears
to hear,
Though Omnipresent—none has eyes to see.

* *

Since Fortune shuns the man of sense and
brain,
And fools alone good luck may claim,
Then drink, until all reason from you flees,
And Good Luck links you to its magic chain.

* *

Invested with bought ranks—the Wealthy
hold
This Life's great joy to lie in land and gold;
But those who stake their lives for Truth
alone
Are soon forgotten, or for nothing sold.

* *

What's it to Thee, that I have come below?
What profits Thee, when from this Earth I
go?

If Thou didst know, what Life I here would
lead,

Why have me come here? Why compel me
go?

* *

Of all the men on earth I learned to know,
Two kinds have found felicity below;
The *One*, who fathomed Life's Great Secret—
and

The *Other*, who no word of it did know.

* *

God may reveal Himself to us alone
In thought, in word, in deed, undone or done.
And while no school may hear of us, we hear
Their cry: "I'm saved, I'm saved!"—Oh,
simpleton!

* *

They say: "With endless Hope the very stone
That in the earthly bosom rests unknown,
May change at last into a Ruby red";
Of course, with its own blood alone.

* *

Systematic Thought

By Zarlivana Marvin

CONCENTRATION THE KEYNOTE

Systematic Thought, like everything else on the planes of evolution, is a growth, and attending to it scientifically will aid us in smoothing the path leading to perfection and in attaining the goal which all of us not only desire but are also prompted to entertain, owing to its latency in our being and which is characteristic of the higher type of manhood and womanhood. The greater the concentration upon the path before us, all the more systematic we become in our practices leading to the desired result. In Mazdaznan we have the ways and means pointed out to us how we may concentrate in such manner as to aid the physical body in general and to strengthen and develop the brain to a point where the mind becomes conscious and under the control of the intellectual, or nitrogenous, group of faculties whose agent is the *will*, which in turn is governed by the entity, or individuality proper: the real self.

Concentration enables the individual to embody all of the factors which are contained in and have bearing upon the subject under

consideration, systematizing and reducing it all to a minimum and thus saving, by the elimination of all that is useless, both time and energy, which are the rewards of systematic thought. This principle applied not only to the mental, but to the ganglionic and muscular systems as well, eliminates all unnecessary physical and mental effort.

It is true that concentration is practiced by the world at large. But this is done without any regard for established natural laws, therefore unsystematically and without the knowledge of the necessity of further developing the brain cells which are still inactive. It is also done without the knowledge of the necessity of strengthening the tissues of the body which are animate with intelligence awaiting release. Such persons as practice ordinary and unsystematic concentration are usually also careless of their body, which is awaiting means of development making it a perfect instrument for the mind to govern and use and making it possible for this manifestation to reveal the hidden treasures of human nature.

In Mazdaznan we are given the key that unlocks the treasure house and revealing the means that make it possible for the student to find the solution to all of the most perplexing problems of life. In Mazdaznan is found Life Eternal; not life eternal yet to be attained, but proof of eternal life throughout

the objects of sense and worlds without end.

We have been told by instructors that there is a right way of doing things; still none has ever succeeded in pointing it out to us, because they themselves did not know the way and were only groping in the dark—hoping that by ceaseless talking of it they might, perchance, stumble on to it. The majority of such instructors judge the proficiency of their students by their ability to memorize from text-books.

There are those who, by manipulations in nature, have been gestatively endowed with the gift of memorizing to a marked degree, and yet many so blest are utterly unable to conceive a thought wave all their own, or to make an analytical deduction on any given subject, even such as appertain to the very elementaries of the daily walks in life.

One of the most insipid, stupid, ambiguous and misleading text-books we were ever called upon to study was "The Philosophy of Religion." We found the book and we found the text, but we failed to find the philosophy, for the subject matter of philosophy is knowledge. Encyclopedias tell us that the very word philosophy stands for love of knowledge, yet from the study of that book in question, and reading it from cover to cover, there was not a particle of knowledge to be gained. The lesson learned was on the fly

sheet of the book; there was the price with which we had parted.

We have since learned that to know we must study the means and the ways developing within ourselves the avenues leading unto real knowledge, and enabling us to consider any subject in its entirety, from every possible angle and standpoint.

The ability of memorizing is a matter of training and may be readily attained by young or old, first of all brushing from our mind all of the ideas that have no foundation, and only crowd our wearied brain. The power to recollect is a necessity. To succeed in even the ordinary pursuits of life, memory is an indispensable asset, without which we cannot expect to hold our own in the struggle for attainment.

We once knew a woman who labored under the delusion that she had no memory. Wherever and whenever it came to her to do a certain piece of work, to that spot she would return so as to remember every article or instrument to be used for execution. Making countless trips from garret to cellar hypnotized her into the belief that she could not remember unless she picked up recollections where last left. It worried her so that she gave up the idea of ever possessing a memory, and she laid down and died, leaving six of her children to eke out an existence and grow up motherless.

Knowledge of the laws and the understanding to direct them in the governing of life, as seen in nature's methods, and following the simple means at our command, will bring the powers and forces within our being under individual control, and we no longer need to entertain illogical and erroneous ideas, for, "As a man thinketh so is he." If man thinks he is diseased, then in time he will be beyond his own reach and must seek assistance. If on the other hand he knows, or at least gains information on the subject, that what appears on the surface as disease, or that every so-called inherited tendency to disease, can be eliminated from the mind and uprooted from the body, he surely becomes free from error and its claims. "Whomsoever the Lord maketh free, he shall be free indeed," and that Lord is the recognition of consciousness within, for, "Whosoever keepeth my commandment unto him, I and my Father shall come and make dwelling in him."

If upon entering your room you should find a tramp in the middle of the floor, you would show him the door, since he has come uninvited. Even so do with sickness, sin and sorrow. Out they go, for God does not place them. They are not of His creation. Every useless thought, every unkind thought, every unhappy thought is a tramp, a vagrant, a thief, that robs you of your strength and vitality; that comes to wrestle with you.

Show him the door. Remember the words of the Savior, "I am the door." By that door, in the name of the open door, you cast out the very devil and sweep him into the depth of hades.

Do not pride yourself on having entertained tramps. Do not publish it among your neighbors that your holy tabernacle has been broken into by professional thieves. Give thanks to God that you have availed yourself of means that will frighten away sorcery. May these words spur you to a higher understanding and create a habit of wisdom and a real purpose in life, so that a new beginning unto life, revealing life eternal, may place the key into your hand which unlocks the Father's house of many mansions.

Let the tempest roar and the whirlwinds blow their orgies; the earth quake with discontent, and the world at large carry its noise of oppression; give it all no thought; be still, listen to the still small voice of revelation, and take heed of the words of comfort and of counsel; remember, though all else you may have forgotten; remember that God is God in all.

The simplicity of the message of Jesus kept those in authority from embracing it. Today the world at large takes the same attitude. They profess His name, but only to play their game, to intimidate the world at large and to keep their subjects tame. Truth is kept .


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under the bushel. But there is no reason why those who know of it may not break the fetters of their chains and seek safety under the wings of the Almighty and live the life unobserved by others; and to that extent at least it will assure a part and portion of the inheritance that is ours.

Concentrate your mind; think of the things of life and eternity, and be free from the entanglements of time. Concentrate all the powers and forces within your being and learn to know that concentration is the keynote. Wherever one's attention is turned, there the result of achievements bears out the power of concentration. The very commercial machinery stands out as a proof of the power of concentration. Success in industry is due to the concentration of labor and material. The very powers that be reveal to us the fact that the keynote of life is concentration. Nature herself has attained to the objective in countless number and variety due to the concentrating, crystallizing, focusing and polarizing of the elements. Then, as man, to succeed in our labors, to achieve to realms and planes characteristic of progress, we, too, must learn to utilize the powers conducive to concentration.

(To be Continued in Next Issue.)

“To-morrow may never come.” still the
bills due will be presented just the same.



Mother's Voice

No Nation can rise above the level of its womanhood.

Written by Maria Rose Ruth Hilton

RIGHTS AND MISSION OF WOMEN

Much has been well spoken and written upon the "Rights of Woman," and many valuable suggestions for her improvement and elevation have occasionally been developed; but I feel deeply impressed with the conviction, that the relation of the sexes, and their reciprocal dependence and claims upon, and duties to one another, are but little understood and acknowledged. This fact can be accounted for only by admitting the hypothesis that there is a great dearth of correct thinking and acting in the world, and a surprising misapprehension of the true springs of society and government.

It can not well be denied, nor disguised, that woman is sometimes moved to rebel against what are considered to be her respective duties, and that she runs into numerous vices, follies, and extravagances, simply because, also, those who govern states and nations are profoundly ignorant of the mental and spiritual attractions which are natural to the female character, and of the sublime in-

fluence her spiritual organization qualifies her to exert upon the race universally.

As are a country's institutions so are the people, and, vice versa, as are the people so are the institutions; they reciprocally affect each other's character and development. Action and reaction are inevitable; and, therefore, just that influence which *man* (as a governing principle) exerts upon the position and character of woman, the latter will, and must, necessarily exert upon the world in return. There are, in the world, a few enlightened minds who know *how* dependent society is upon the morals and refinement of woman's character.

The extent of female influence is as little understood by the sex themselves, as it is by the world of minds in general. For, upon investigation, I learn with as much pleasure as astonishment, that woman exerts *three-fifths* of *that* influence which moves the human world. The spiritual circles are spheres in which she particularly performs her *mission*.

All the heroes, poets, artists, philosophers, and theologians that ever moved upon the earth, were put in possession of their various maxims and attributes, mainly, by woman. She exerts a positive influence upon the constitution and character of the individual until the *national sphere* is reached, when, com-

pared with the influence of the male, the female power is negative; and now the wisdom principle pervades the individual, for the purpose of modifying, harmonizing, and further developing the mind.

Properly, and naturally, man has but *two* circles of action,—he moves harmoniously first in the *national sphere*, and second in the *universal sphere*—because these are the circles of government and harmony. Woman can not produce harmony of herself, but she can furnish the proper *elements* for its elaboration and establishment; and man cannot produce these elements, but he can discover, furnish, and enforce the principles of *discipline*, or the natural laws of government.

Andrew Jackson Davis.

AS OTHERS VIEW THE SITUATION

Judge M. T. Dooley, of the United States District Court, sitting in San Francisco, held in the case of A. Belinski, that Birth Control literature does not come within the provisions of the federal statute penalizing the mailing of obscene matter.

Belinski was charged with having posted some of Margaret Sanger's literature.

Getting the Birth Control question straightened out is the first imperative step: it will open the way for all the rest. And presently

it will be natural to apply science and art to sex relations as fully as we now do to the matter of food, clothes and shelter.

We find laws upon our statute books which are enslaving a great part of the population, laws which have inflicted upon our womanhood a state of poverty, degradation, illness and death unequalled in the whole history of our times.

U. S. A. needs a high quality population more than a greater quantity. She needs more of her children already born to be reared into decent citizenship—not more to be born into destitution and poverty.

We are slaves to think that any former generation had a right to bind us, just as we are tyrants if we think we can bind the generations that are to follow.

—*Birth Control Review.*

PEARLS OF THOT

Think of womanhood, and you to be a woman ;
The creation is womanhood ;
Have I not said that womanhood involves all ?
Have I not told how the universe has nothing
better than the best womanhood ?

Walt Whitman.

Follow after thyself—what says thy conscience ? Thou shalt be that which thou art—let the highest self-expression be thy highest expression.—*Frederick Nietzsche.*

THE VOICE OF OTHERS

The new Feminism has created a revolution in the ranks of the woman movement. It has made a startling announcement to a body busily engaged in promoting the claims for suffrage and the cause of social reform. It declares that the primary purpose of woman is spiritual; that suffrage and social reform are good enuf in their way, but that woman as woman has a greater value to contribute to Life, and that she must do this at all costs. For from being conservative, however, the Feminists have gone far ahead of their sisters in proposing revolutionary social and ethical changes, and are awakening astonished protests everywhere. And this has led us to a fresh consideration of the spiritual life of woman, and we turn to those great seers of modern literature who have been able to express most powerfully what they have been vouchsafed to see of the Soul of Woman.

For a mere man, in these sensitive times of the newness of Feminism, to presume to speak of the Soul of Woman, it is necessary at the outset, if not to state his intentions, to state at least his attitude of mind toward the movement which is the modern expression of that soul. It will, then, be necessary for the author to declare himself a firm believer in the rights of woman, the right of suffrage, of

social and economic equality and independence. He rejoices in the recent victories and in those of the days to come. The enfranchisement of woman has been an imperative need, not only for woman, but also for the human race. He recognizes the fact that in the attainments thus far reached a struggle has been necessary, and that certain militant tendencies have been very natural accompaniments of the holy war.

Woman in the effort to become politically emancipated has met the superstitions of man, and the bigotry of man, and the savage inclinations and barbaric institutions of man; and all these things she has had to meet on their respective levels. This has brot about the fear that the woman movement will rob the world of its gentler feminine spirit; and indeed the facts have appeared at first glance to justify this apprehension. In general, all social movements not only create their necessary types, but they also attract those who by temperament are dissatisfied with and rebel against the usual. This phenomenon is common to all new social and religious movements. The minds of those who have not been enabled to look beyond these vagaries and whimsicalities, not to say abnormalities, have confused the pathological incidents of this great and profound movement with its revolutionary end and ideal.

But now that so much has been accom-

plished; now that the foundation has been laid and the severest struggle is over; now that the man of culture has, with exceptional instances, been converted; now is the time to address ourselves to the more fundamental aims and the higher needs that have all along been the prompting motives of the leaders.

It can now be seen that "enfranchisement is not freedom," nor the solution of all our human ills; that it is at best but a leverage, and often a very ineffectual one, by which certain more fundamental needs may be secured.

Woman has been the conservator of our greatest social values. Man has been aggressive and not infrequently iconoclastic. And these life attitudes have a physiological basis to guarantee their permanence. It is found, for example, that the rate of anabolism, or tissue construction, is higher in woman than in man, and conversely, that katabolism, or tissue degeneration, is more rapid in man than in woman. There is also a significant difference in the number of leucocytes present in any given blood area of man or woman. Both anatomically and physiologically woman has always been more nearly the normal than man. The extremes of cephalic index, or skull measurement, have always been corrected by the woman. These are facts that lie back of economic change and racial custom and are expressions from the bed rock of human na-

ture. It is axiomatic in biological science that structure and function go hand in hand. And the whole structure of woman indicates conservation; that of man, aggression. Not for long will either of these be untrue to the basic demands of their nature.

Paul Jordan Smith.

ROSARY

Unless the intellect be washed by the blood of the heart; unless illumined by the light of wisdom, it becomes the dead letter of the law, which like Judas turns traitor to the Chrystos. Only when the intellect becomes "imbued with power from on high" does it become a true child of the Spirit and no longer bears the stigma of a bastard.

The truly cultured and refined are ever ready to respond to the gracious and thoughtful expressions bestowed upon them. The kindly sense of appreciation is ever acknowledged by those of delicate and refined natures; and these are ever on the alert to reciprocate the courtesies so generously extended. The virtues of gratitude and appreciation are ever the insignia of noble sensitive natures.

A man that withholds his pocketbook from his lawful companion, the mother of his children, already lays the foundation for crime, instilling deception, dishonesty and theft.

Federation of Nations

Edited by Nellie Wheelwright

STUDY OF MAN

Article XXX.

From the very dawn of history man has engaged in speculation upon the subject matter of creation and evolution that he may ascertain the possibilities of his future. And into the future he continues to gaze, even to the extent of piercing the very density that envelops the unfathomable. It is the mind that desires to know with more certainty the objects of relation whereby to determine obligations and the index thereof in answer to the question: "Am I my brother's keeper?"

It is not curiosity that tempts us to spy and pry into nature, it is a holy desire to fulfill our part and portion, our duty, toward one and all in whom we see the reflex of Infinite Intelligence whose designs cannot be questioned, since the purpose of all that comprises life is evident.

And what may that purpose be? Is it to waste our time, talents and gifts in mere play or in the exercise of selfish desires? Or is it for use and the directing of our

divine spark into channels adding to the glory and accomplishments of higher designs? Surely such must be within the designs: to continue in the processes of creation and evolution; to create from the material at hand things that will further our evolution; aiming toward realms assuring a higher scope of divine wisdom and revealing a nobler aim toward realization.

No matter how far down the ladder of progress we consider man, he does and must climb for such lies within his province; such is the inborn incentive which characterizes him and separates him as a class from all other creations in nature.

Though a savage, at first, man nevertheless aspires. A state of savagery simply proves limited opportunities that make it impossible to divulge the secrets of the Kingdom of Heaven, although immanent within the heart. The mind must accustom itself to the objective and learn to grasp all the objects of sense in the same degree as we would the letters of an alphabet, forming them into words and then again into sentences, intelligent enough to convey or transfer them to other minds. Progress is a process of mentality that seeks to conform with the laws of correspondences within the realms of creation and evolution. A leap from one to the other is too great to span the chasm of processes. It would make un-

certain the boundary lines of the Infinite Principle and nature's laws, so much so that man could not comprehend. A sudden leap from the beginning of one to the end of another place or realm would put a halt to man's progress or development. The periods of gestation are ample proof of evolution and its law and order, where momentums from one nucleus to another determine the future of the man to be and who either takes up the Ariadne thread of progress or arrests all further efforts with a Gordian Knot no man is able to untie, no power on earth can sever. For this reason we have almost endless types or characters of men, a result of happy or unhappy blending.

To better understand one another in the struggle for self-preservation, nature has induced stronger and less indexed demarcations in characteristics—now understood as national traits. It is for this reason that we are able to tell a Russian from an Englishman, an Italian from a Norwegian, and so on. Yet these demarcations are not within the designs of an Infinite Intelligence. They are the product of time and are to remind us of common relations and with it inspire and urge the mind to reason upon the subjects of creation that in time we may re-establish the ties that bind us to a common end.

It matters not whether we consider man from an evolutionary standpoint or believe

him to be the product of direct divine efforts. In either case man possesses all the potentialities of the Divine and those of nature.

Whatever the national traits of an individual may be we have to concede that such traits are nothing more than embellishments and may be compared to the frame of a painting, either adding or detracting in part from the latter.

The struggle between nations is not for retention of national pride, but to break down the barriers of the latter through the weapons of self-interest. It may seem a rather peculiar method, but such is the law of nature: to turn selfishness into channels of charity.

All of the religious and political upheavals of the past have been the means unto newer developments, paving the way unto progress and unto higher attainments.

What is true of individuals is true of nations, tongues and tribes. To comprehend more fully the stupendousness of mental possibilities we need to study more fully the three great divisions of the Aryan or White Race and their four divisions, each adding to the index of ascendancy and descendancy.

In the study of the *Slavs* we should bear in mind the principle features of the physical base with all the properties, attributes and endowments characteristic of the physical or material realm. Then we subdivide

the Slav as a class into four tribal distinctions. We need to consider them from the standpoint of influence brought to bear by locations, seasons or climatic conditions. Here we shall discover the extent of mental powers as compared with physical endowments. We comprehend the cause to the differences established between Kossak, Kalmuck, Russian, Pole, Bohemian, etc.

Taking up the study of the *Latins* as a class we also have to subdivide them into four principle tribes to gain the maximum of their spiritual endowments, attributes, gifts and immanency. Though the spiritual traits are far more evident than in the Slavs we need to know the reason for such a phenomenon and thereafter determine the index of tribal differences within the Latin range. We then comprehend more fully the operations of nature and discover the chart upon which laws of nature are tabulated. With greater knowledge of kind and kin we realize more fully the justice of differences existing between the Italians and the Portuguese, the Spaniard and the Greek, the French and the Montenegrin, the Belgian and the Luxemburger, the Sicilian and the Turk, and so on.

Taking into consideration the *Anglos* we are not to forget that the underlying principle governing mind and body is the intellect which eclipses the Latins and the

Slavs *as a class*. The traits of cold intellect are evident in the presence of spirituality and of material tendencies. The *index* of intellect is ever present, although its *faculties* may not be in action. The talents patent to the intellect alone are evident, and a mere touch by the magic wand vouchsafed by opportunity calls out such talents with ease. The blend of intellect is typical of tribal differences and a study of the four great subdivisions reveals the laws governing differences. Once we get the gist of it all we can easily read the difference of mental currents between the Wendish and the Dane, the English and Prussian, Scotch and Ukrainian, Swede and Swiss, Norwegian and Irish, German and Hindu, and so on.

SPONTANEOUS THOT WAVES

A record plays but one tune while fixed minds harp upon but one thing eternally.

A changeable mind is like an instrument out of tune—you cannot depend on either.

The man who fears competition is the man who fears to profit.

A hungry man may be quick to think but he is rather slow to work, unless it be working a game.

Man's only enemy is his own kind, an evil that turns man into devil.

ENVIRONMENT OF GEORGE WASHINGTON

In the month of February our thought turns to the twenty-second, the day we celebrate as George Washington's birthday. We have no desire to honor Washington's memory, for his life of faithfulness and self-imposed duty continues to echo throughout the Union, but we are honor-bound to remember that era of our history and apply its lessons to the urgent requirements of our present day.

Indeed, this nation might well remind itself of the simplicity and lack of the artificial in the manner of living in the days of the original thirteen colonies. Invention being practically unknown, every home had to provide most of the necessities of life from what they could raise and their own ingenuity could create. No where was this better exemplified than at Wakefield, the birthplace of this child of destiny. It was a well-chosen plantation; the land lies as level as a table; the soil is sandy with a wonderful clay subsoil—and being river-bottom land it possesses almost indestructible fertility. The temperature was much softened by the waters of the wide Potomac river, and thus the land yielded early every kind of deciduous fruit and a variety of vegetables most delicious because

of the elements so generously bestowed by nature to the soil which is really fragrant when newly turned.

In Washington's day the Virginian delighted in garden, orchard and fields of grain. In a well-regulated home, the mother—and what memories encircle that sacred word, for no where in our wanderings have we seen woman treated with the reverence as in old Virginia—was not only the head and center of the home, but the garden was her special charge and pride. It was she who discussed and selected the "square" for the vegetables, which of course underwent changes annually. The garden was laid out in squares with well-kept walks bordered with flowers and shrubs. Of course there was the summer house, covered with vines, where the robins and mocking birds build their nests, and even insects added their note of color—dancing among the blooms.

In such a home George Washington was born; can we wonder why his heart always turned to his "vine and fig tree," as he referred to it when weary of the strife of a sin-laden race? His father, Augustine, was a strong character, and instilled by example and precept that understanding of truth and principle which marked his son's life, which the nation has ever held up as an example. So in the fields, in the forest, where he rode and listened to the whisperings of the breezes

passing the crowns of the great and small trees, fording the streams with their never-ceasing music as they rushed on and on over rock and pebble; watching the denizens of the woods and learning holy lessons from nature, this boy grew strong and powerful to carry the burdens that fate had flung upon his shoulders. So well did he perform his mission that we see in him an example we may as well continue to pattern after.

When commercialism gives way to agriculture, extravagance to simplicity, and waste to economy, we will again take up the broken threads of human relation and be happy; finding joy in the sight of a grassblade, and see in the gifts of nature the blessing to mankind by an Infinite Intelligence.

CULLINGS FROM SCRIBBLES

Much good thot and freedom often prove disastrous.

Self-restraint assures confidence, self-reliance, respectfulness and courage.

Is camouflage of man or of the devil, if of the latter where in the d—— did he get it?

The cruelty of "foot torture" has been *prohibited* in China, consequently it is our turn to *indulge* in tight skirts to increase the rate of accidents.

THE WHITE RACE

"For centuries the White Race has struggled to find a place—to find its own. Each and every one of the various races have been born on continents of their own, and have held their own, but when the White Race evolved it found it had no home.

"It brot ingenuity and intellectual endowments that linger in all the previous races, but the Sixth Race came as a stranger by virtue of its mission and purpose. As in the case of Jesus, He found no place to lay His head, no place to call Him welcome, and He was received in a manger. The story says 'there was no room in the inn.'

"Because God is made manifest thru the *white* man, there was no room on this earth, so the white man took to wandering. His main trend was in a westerly direction. Western must be the trend till he finds a place of safety.

"In traveling, but still retaining conditions and environments of all the preceding races, a division was brot about and there were developed twelve distinct tribes. These differences among the tribes have grown so, they have become strangers.

"This accounts for upheavals and wars—the consequence of conditions. Endowments the white man possesses, but these in nowise protect him. It is the *use* of power and con-

ditions. To the extent he is conscious, to that extent he becomes immune. The white man must go further than only applying his lower senses. He must call out the higher senses to gain the real purpose. Life to be such must be conscious.

"Heredity and environment—these two phases keep human kind to the level of terra firma. Man must know planetary influences and understand what it means to be controlled by them. Must reclamation come thru suffering? Not so, but thru the knowing of evolutionary processes. By inquiring into ways and means of economizing, man awakens.

"The twelve tribes of the Aryan Race must be called to time, to duty, to their mission, to their covenant—that of reclaiming the earth, to till the earth, to beautify it so that the mind may recognize that, indeed, to God's accomplishments there are no barriers."

The above, selected from lectures of the Rev. Dr. O. Z. Ha'nish, has been chosen because it expresses in a very few, concise words the revealed history of the White Race, the cause of the present condition and the means leading to the reclamation of the Aryan Race.

We could take each paragraph and add words to it, but we could not add to the thot for it is all there in a "nutshell." *You* are asked to take each separate paragraph, study

it and dwell upon the thot declared therein. No matter how ignorant or how well-informed you may be upon this subject, you will be astonished when you realize the information and knowledge in this little article.

The White man is now lost in the maze of conditions and circumstances and must and shall find his way out. Yes, it will be accomplished, for in the hour and need the Savior unto the race always appears. And this is the dispensation which shall usher in the fulfilling of the hopes and the desires of all the Saviors.

THE YOUTH OF THE LAND

The most sacred possession of the nation surely are the youth for the children of today are the men and women of tomorrow who develop the weal or woe of nations. And yet as we look around we see them often as helpless in temptations that beset them as a leaf in a storm. If *mother* had understood she was the one to bestow self-control, there could not be the lack of control of conditions. It does lie at woman's door and we cannot step over or around it; no matter how it hurts our hearts woman has to bear the burden it imposes until she inaugurates a change. Even the Federation of Nations is her sacred trust and she must keep step with the demand—change from ignorance to knowledge—if she

would keep abreast with the Spirit of the Times.

A child is the nation's ward and is entitled to have its pathway protected at every step that it may grow, even as a young sappling, straight and perfect. Many a child is forced to be untruthful thru fear and its usefulness as a future citizen is interfered with. The child has always been woman's special care and she must be more and more universal and see to it that the child is conscious of its birthright—freedom from fear.

MORNING FOR THE FAITHFUL

Out of the night of ignorance a Columbus sailed on and on across a sea of unknown possibilities, and to *him* thru his endurance was bestowed by the Powers that guide the blessing of finding the Promised Land.

Out of the night of oppression the determination to stand for Freedom and Liberty in the pursuit of happiness freed the Thirteen Colonies. And they won and left to the Twelve Tribes a glorious opportunity in union to establish that state of recognition of the rights of the individual that would satisfy the longings of the pure in heart.

Out of the night of man's injustice to man is heard the cry of the weary ones for real democracy that shall afford equal opportunity. The price seems exorbitant, still we

must look back, and then recall the law written by an Intelligence that never errs—what man soweth that he shall reap.

Out of the night of the chaotic state of to-day the Union of this nation, the Savior Nation, will win and be the embodiment of the federation of the Aryan Race even as a Family of Tribes and the governing that will be all that calls out perfection.

Out of the night that now envelops the race woman has to come forth clad in a garment of purity and guided by conscious that inaugurate thru eugenics the age so long desired by Savors, Prophets and Poets—which will be perfect peace here and now.

We must continue to look to woman's awakened that which shall flood the earth with the light of reason. For when she understands Nature's laws and applies them the light will shine everywhere and there shall be no more darkness of sin, and freedom and liberty shall be the birthright.

The intelligent always credit others with intelligence until the account is overdrawn.

Watch the passing show in the daily walks of your life, and you shall always get the idea and see the joke.

We may trust every man, still it is not wise to *entrust* them with valuables they cannot value.

THE AWAKENING

Here and there in the long process of the ages there has been a gleam of light from individuals and from groups of men, and in 1776 a theoretical sun arose, called the Declaration of Independence, to shed its light upon the world. Is it to prove to be a pale, anaemic sun, or is it to be a glowing, refulgent, warming and earth-revivifying source of light and heat and power?

The long, long fight from John at Runnymede to Haig and Pershing in Flanders and in France seems to have been fought under the battle cry "my right," and "my right" seems always to have been to seize the instruments of power and to wield them regardless of my duty and regardless of the rights of others.

Has not the hour struck upon the dial of time when the great mission of English-speaking peoples and, more particularly, the great mission of the American, is to teach and to live upon the principle of the mutual duties of men toward each other and of organized society toward all its members?

No defense can be made of the past, seamed, scarred, mutilated and blackened by special legislation as it has been. What is to be said of the laws of government which, defining crime, declare that of two men committing crimes one shall by the law be deemed guilty and the other by the selfsame law be held innocent? What sort of a democratic brain is it that hunts a moonshiner to his lair, arrests, convicts and incarcerates him in a Federal prison, and elects to the United States Senate the man who buys his product?

Special legislation must necessarily come so long as the old cry of "my right" remains the battle cry of the Republic and so long as men are recognized as good citizens, at the same time separating themselves and their interests from the common weal.

I know what hot blood can do. I know how self-defense can rapidly degenerate into willful murder.

Have not twenty centuries of Christian civilization yet taught, not as a mere catchword but as the moving force of life, that no man has a right without having a duty superimposed upon that right?

Are we so blind, so childish, so impotent as to dream that, if either individually or by association we convince ourselves that we have certain rights and that governments are ordained among men, we can get hold of the government, to assure us of those rights, regardless of their effect upon our fellow-men? If so, instead of peace on earth to men of good-will, out of this war there will simply proceed chaos and disorder, murder and rapine in society.

I am an optimist. I have a blind yet sure belief that legislative enactments will be overturned and overturned until only the right shall rule in the world, and I have a blind belief that the mysterious workings of conscience will affect the private and individual life of the citizen until a like result will be obtained in his social and economic relations.

The never-ending quarrels between capital and labor are getting nowhere, and the reason is as plain as a pikestaff—each thinks of itself as a class; each raises its battle cry "my right"; each stands and glares at the other; each knocks at the door of Congress, importuning, advising, suggesting and threatening; each takes advantage of the weakness and frailty of legislators.

When is there to be a real, mutual partnership between these contending forces, a partnership not of money and of hands, not of dividends and of wages, but a partnership of confidence, respect, esteem and mutual help?

When will the employer open his factory, not exclusively for profits but also because he loves to see what his fellow-men can do and because he feels that it is his duty to give his fellow-men a chance

in this great Republic? And when will the employe do his work because he loves to see his finished product and because he has faith that out of their joint relationship peace, prosperity and good order will come to the State?

It is a sad commentary upon our civilization, and upon the freedom which we have and which we enjoy, if the sons of God, garbed in human flesh, have become so obsessed with their individual rights that they are not willing to stop and consider their duty to their fellow-men, and, having seen it, lack the courage to discharge it.

Many who have been unjustly oppressed by legislation in the past are going to be very slow to consent to a change of the system. But the old methods of legislation must stop, or the Republic must die. The war, ostensibly if not really, wiped out for us the political, hyphenated American; the war will have been in vain if it shall not also have wiped out for us the hyphenated, economic American, and has not taught us that, from him who has most to him who has least, as the days go by, individual right will grow less and individual duty will grow larger.

How many millions of times has it been declared upon the stump that this was a Government of equal and exact justice for all men and special privileges for none!

It is not needful for you to go back and point out to me the black record of legislation which discloses this too often to have been the perfervid oratory of a political campaign. It is not needful for you to show that it has not been kept in substance or in spirit. Do not search the record and flaunt in my face the innumerable instances of special privileges granted in the Republic.

I do not like the word "class." It savors too much of monarchical government—yet it expresses better than any other word certain real conditions in American life.

There is a great middle class in America who have had nothing to do with these special privileges otherwise than they have happened to live in the Republic when they were granted. They are not organized so as to be heard in the halls of Congress. They constitute the backbone of the Republic. They do not want to form themselves into an organization, but they are rapidly coming together, and it will not be long, unless the plain truth is seen and acted upon in business and in legislation, until they, too, will be hammering at the doors of Congress, saying, "We, too, have some rights in this Republic for which we have lived and labored and which we love."

They, too, will say to legislative bodies, "If you do not have courage enough to legislate exclusively for the American people, then you are going to legislate for us or out you go and we'll put somebody else in who will." They are going to speak in unison, declaring: "We prefer to be just plain Americans who ask nothing but justice for our fellow-men in the same measure that justice is meted out to us—but unless the clamor for special legislation to enforce individual or class rights ceases, we, too, are going to be a class demanding to be heard and cared for." And they are going to say in the social, economic life of the Republic, "Right and duty walk side by side in every calling, and he, whether rich or poor, who does not hear and listen to both voices, shall be for us a social outcast."—*Vice-President T. R. Marshall in N. Y. Times Magazine.*

After you get to the end of the rope, walk back again, as it will at least keep you in exercise.

"The hope of the world is love," still many hope and yet die in despair. Never confide, and confidence will never be betrayed.

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Issued monthly by
Mazdaznan Press
 Los Angeles, Calif. U.S.A.
 \$1.- a Year ~ By Copy 15¢.

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Published monthly by the Mazdaznan Press, 1138 Manzanita St., Los Angeles, Cal., U. S. A. Copyrighted 1920 by Mazdanan Press. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

DIRECTORS: A. F. Gault, Chairman; Wm. K. Sandberg, Vice Chairman; K. Graichen, Business Manager and Treasurer; Dr. Gilman Beeler, Secretary; John Vinson, Auditor.

The contents of this publication are written by the Rev. Dr. Otoman Zar-Adusht Ha'nish, except signed contributions.

Regular contributors: Maria Rose Ruth Hilton, Nellie Wheelwright, Zarlivana Marvin.

Address all communications and subscriptions to P. O. Box 1854, Los Angeles, Cal.

Subscription 1.00 per annum 15 cents per copy.

Vol. 19

March 1920.

No. 3

STUDY IN DIAGNOSIS

Once certain about the base and inclinations we are in a position to know where to locate the cause of troubles, as well as to discover the means effecting relief from any phenomenal phase of sickness. In addition we also determine the corresponding factors of the organic functions to the mind.

In the event of such a diagnosis we are able more intelligently to choose and determine methods of living calculated to assure a higher mental development.

Upon the condition of the mind not only the welfare of the body depends but also our daily walks are greatly gauged and governed thereby.

To the extent that there is a lack of harmony between body and mind it would prove deficiency either on the part of the one or the other, if not both.

A physical disturbance is due to lack of relation to that part of the brain which determines it. The least of an estrangement of mind to body creates a gap which to fill has to be met by either the one or the other member, if not both.

Once we understand that the chest cavity, with all the organs confined therein, corresponds with and comes under the direct supervision of the intellectual group we can direct our intellectual thought waves toward the organs within the chest, using the breath currents for the charging of the same. With redoubled force in exhalation and arrestment, followed by inhalation and retentment, we at least arrest the progress of aches and pains. Hot or cold water applications to the chest, neck or back will meet the physical demands and a little ingenuity being used, adding manipulations, establishes harmony.

In case of disturbances affecting members directly related to the generative cavity, the spiritual thought waves have to come into play, so that by increased mentality a more harmonic relation be effected.

This has to be accomplished through more vigorous exercises inducing inhalations that seemingly know of no limitation. Again hot

or cold water applications to the members of the organic system directly affected will bring relief, and manipulations effect a cure. All breathing exercises are largely confined to the diaphragm.

In case of disturbances to organs confined to the abdominal cavity the physical brain propensities are the factors to be considered. All of the thought waves must be carried to the affected members by means of muscular or abdominal breathing, be it inhalation or exhalation. Hot or cold water applications may effect relief, still the mental waves, carried upon the breath, are bound to bring about a cure.

Correspondences and relation are the two phases to be observed whenever dealing with the organic functions of the body for the purpose of creating harmony, a state of harmony absolutely necessary if body and mind are to be inseparable, since it is known that the slightest of division or separation cause estrangement and with it dis-ease.

Breathing is by no means to be underestimated in all cases of ailments, since upon breath the very life of the being depends. We need to know more about breath and breathing by exercising it in its various forms, applying the mental factors as to their relations. Thus breath may be conducted by the intellectual, or it may be directed by the spiritual side and again the

physical propensities effect the organic according to the mental wave over which they have jurisdiction.

BREATH AND BREATHING

The reason some fare well without paying any particular attention to breathing is due to the fact that their dynamics are so constituted as to attract all of the air currents necessary to keep up normal circulation as well as mental operations.

With such it is like people who are endowed with exceptional gifts like art and music. To such an one music comes with ease. While those who are not so fortunate have to labor and exercise to attain to the goal desired.

A man born with strong physical propensities needs not further develop his muscles, except to use them. He who is physically weak needs to undergo culture and a great many physical tests to bring up the physical constitution to the mark of expectation, and even thereafter he has to continue to practice to keep in trim.

The average person does not enjoy health of body and power of mind. For this reason he has to engage in practices that insure health of body.

Health is by no means a gift, neither a special privilege. It comes to one and all as a birthright. Faulty gestation becomes evident in early life or in advanced years, depending upon momentums occurring before birth.

In nature everything works in accordance with correspondences and prenatal conditions turn into inherited tendencies, the influence whereof may grow from generation to generation. The condition and environment of a gestative period are repeated during the whole of a lifetime.

While prenatal influence may be confined to environments of but one generation inherited tendencies are farther reaching, involving many generations.

Influence and tendency make it more difficult for the mind to govern the *modus operandi* of the organic constitution and call for greater concentration of mind and special care of the body if results for the better are to be obtained.

Physical science proposes to bring about health of the body through material means, while metaphysics would reach the mind by mental means alone. Fundamentally both are right, but in application they do miss the mark.

Furthermore the mental is not strengthened by mere thinking. It must be nursed and nourished by the ethereal which is im-

parted through channels governed by the dynamics, while the organic side of the body needs to be fed by normal assimilation.

It takes a better mind to select the means unto physical perfection. For this reason we take up the subject of Breath and Breathing first that we may charge the brain with force. All such breathing exercises are so designed that by virtue of lobe-action the intellect be first charged to insure good judgment. Special attention is paid to the practice of inhalation, as upon the waves of inhalation elements of an inspiring nature pass through the dynamics charging both the nervous and the circulatory systems.

In the exhalation some attention is paid to the diaphragm, that the spiritual propensities may lend moral support to the intellect.

With both these factors at work, the intellectual and spiritual, the physical results are readily obtained.

“My mission is to awaken the Church to the power of faith, to a consciousness that even as Christ did heal so He can heal today. It is a consciousness that the *Church* has lost. It promises a reawakened interest in the Gospel of the Living God.”—*Dr. James Moore Hickson*, endorsed by Episcopalians and others.



Sermonettes

The sun always shines much brighter after a storm, while the mind always seems more tranquil after the disturbances are passed.

Some hearts' desires fluctuate more than others and may be likened unto the stock market.

Some win as they dive into speculations, others again lose out long before they venture.

Some people live because they know not of anything else that they could do.

To love one's neighbor is only possible when he is either too far off to be reached, or when he can be used to advantage.

In case you are open-handed, giving without restraint, you may be mistaken for a spendthrift; while if you do not refuse what is offered to you some are apt to look upon you as a professional beggar.

Promises are things that are never redeemed.

In this world and the next to come there are problems which will keep us busy solving them.

High life always ends in sudden death.

He who clings to life only too frequently loses it all the more quickly.

Sensations and habits are close companions in this world.

Over-anxiety loses sight of the momentum which alone gives assurance of the thing sought after.

With the rich wealth is a necessary evil, the poor hanker after it with heart and mind.

The man who keeps circulating his mind and his means gets all there is in life.

In pursuit of happiness do not dictate the way in which you wish it to come to you.


The very grassblade, leaf and flower discloses to us facts—not assumptions.

The Savior made the widow's mite proverbial because He thot she gave too much.

Some not only ask for blessings but expect to have their big order filled as well.

By severing the head of a snake the body dies of its own accord, while injury to the tail does by no means disable the serpent.

Even in the remotest part of the world, or the darkest corner of existence, man may be rejoiced as long as "Everywhere I see God's presence."



Season Hints

March brings down showers whether it be in the North or the South, and none should miss collecting a few jugfuls of it to fall back on its efficacy during hours of need. The additional use of remedial herbs will prove beneficial.

While fasting it is necessary to resort to one or two hot baths a day and to drink hot water at the start.

Whenever taking a milk-diet it is well to take after each glassful a three-grain tablet of charcoal.

When taking butter, eggs or cheese, and though the latter be baked, cooked or steamed in the form of a rarebit, be sure to take charcoal after the meal.

The use of charcoal after meals does not begin until small fruits appear on the market in great abundance.

With the use of green salads pulses can be used advantageously, but allowances should always be made, and owing to the fertilizing tendencies of pulses the dishes served should be small.

All small fruits must be used without sugar, although sweet cream is permitted.

Rhubarb helps to bleach the skin if used raw and without breadstuffs.

Butter is a remedial agent and should be used as such and not as regular food. Where butter is not used on our daily menu we shall have something to resort to in case of membranous troubles.

The better way to prepare eggs is to place them in hot water and allow them to cook to the consistency desired. Quickly poached and quickly fried eggs, too, will be found beneficial.

All the diverse greens appearing in early springtime and ordinarily termed weeds, act upon the digestive organs in general and by increased assimilation the salts and acids will tone the blood, regulating the gravity and consistency.

According to the teachings of the medical school of Salernum our fare is to be slender during March as well as April. Foods should be first of an eliminating nature and then of a tonic effect. Rules laid down by the school are by no means compulsory, yet those who would derive benefits, both physical and spiritual, should heed the counsel of the Savior: "He who has ears to hear let him hear what the Spirit (the spirit of the times) reveals."

Starchy foods have to become side dishes during all of springtime if a happy disposition is to be retained.

Dandelions, wild mustard, foenucky, endive, chickory, rhubarb, and many more varieties, confined to a local market, will be found very beneficial when used daily in the form of salads.

Wood ashes are to be used in quantity of three to six grains, beginning with Ash-Wednesday in warmer climes, while in the colder regions Palm-Sunday is given for our guide. To obtain good results ashes should be used with salads for five weeks.

Butter may be used in springtime when used for shortening, frying and in stewing, still anyone troubled with catarrh, be it stomach, throat or nasal catarrh, in fact any affection of the membranes, it is best altogether to discard butter from our menu.

To absorb acidity and to convert it for elimination three to six grains of charcoal are required. In the event of such omission we shall have to take consequences often very unpleasant to us, and only too frequently leading to the arousing of the ever-lingering germs, baccilli and microbes, calling out eruptions of the skin, eczema, cankers and prickly heat, or nausea, indigestion and constipation.

Milk should be used in spring, especially in batter preparations like farmers rice, riv-elets, dumplings and noodles.

Occasional fasts are in order while long fasts are beneficial in the eradication of many diseases traceable to a poor stomach, a torpid liver or overcharged kidneys.

Children do need sweets, but such sweets should be in the form of ripe fruits. Anything that has to be sweetened with sugar necessarily interferes not only with digestion, but above all things with assimilation, a process upon which health, strength and vitality depend.

Most palatable are lima beans, pink beans, pinto beans, chick peas, lentils. Rice may be added, in small or larger proportions, to vary the taste as well as the effect. Frequently browned flour added to these dishes will make them tasty and at the same time increase the medicinal value.

Although eggs are plentiful in spring, and man, as a rule, craves them, we nevertheless should use our judgment. The reason we long for eggs in springtime is because of the sulphur they contain. But unless we use plenty of green foods, little or no benefit is obtained, since the salts as well as albumen pass off unassimilated in the majority of cases, particularly in those of advanced years.



THE DAY OF THE PALMS

With the advance of springtime we are reminded of an event that continues to revive history and recalls the rounds of a ladder every progressive has to climb.

Palm-Sunday presents to us our Blessed Savior in His majesty and glory. We see him arrayed in Radiance Divine, speaking words of comfort to us, although the sweet strain of language betokens a plaintive mood that cannot be mistaken. Still, a single day of joy is worth the sorrows of multiplied days. Just for a day to rest in the presence of His Divine Countenance imparts comfort to the end of a dying day. What a blessed thought to go before him and declare:

“Hosianah Prince of Peace
Come His people to release.”

Release may not be ours here and now, but the promise is still ours.

The Peace may not be wholly ours; not even mine; still Peace shall come to one and all at some time.

For at least one day the Saints of God on earth rallied around the banner of Peace and felt its protecting folds.

May the day of the Palms again exercise its full influence of Peace unto the paving of the way that leads to final emancipation.

The day of the Palms is the Day of Peace unto all the walks of life. Class-consciousness disappears like night at the approach of day, and one and all may behold the majestic figure of Our Lord who alone is our Leader, and "points the way to truth and life."

DEEPLY GRATEFUL

We do not intend to burden you with letters, knowing your voluminous correspondence, but we felt we must convey to you by a few personal lines how deeply grateful we are.

It is three years this May since we first heard of Mazdaznan, and we had no faith in the philosophy or its great healing powers, but after three months persistently following the diet and the breathing it changed us from a semi-invalid into a real girl. There is room for improvement but, having gleaned a few more grains of knowledge, we are still working.

In spite of heavy snow, our Thursday meetings are well attended, and besides meeting with kindred souls we each feel we have taken a step towards democracy, to which we are eagerly looking forward.

We must tell you something which has made us very happy. We have received two messages; one was written in clear white letters, the other came in a beautiful design.

—*Jessica Stone.*

THE PRAYER OF FAITH

"The Prayer of Faith shall save the sick" has now been recognized by evangelical churches. Most of them persecuted Mazdaznan for "faith in prayer and fasting." The tide has changed and a number of divines are beginning to realize that there is a great deal of efficacy in fasting. Of course, it's all so new a thing to "Christians" that many of them receive that message half-heartedly. "Healing Circles" are growing in every community. Physicians are beginning to unite in the "new" movement "to aid and assist weaklings." Many have an idea that such a movement will make inroads into organizations that seemed to have a "patent right" on healing by prayer. But we beg to differ; if anything, it will only further the cause, for once we realize that "God comes with healing in His wings" we need no physician of the materia-medica kind to lead. Furthermore, it must be remembered that sickness is due to transgression, and when healed it is not only to the body that we must impart healing, we must "sin no more"; we must live according to the spirit and cease to do the things that create sickness, sin and sorrow.

Utah and Massachusetts are at present the leading church-states with stately churches.

MAZDAZNAN
THE PIONEER

A pioneer is one who goes before, preparing the way for others to follow. He does not wait for someone else to do the work he thinks should be done, but he rather assumes a responsibility that rests upon himself alone. He signs his own Declaration of Independence.

Watch his eager, earnest face, the face of a man with an ideal, determined to succeed in his high endeavor. Sanguine in temperament, constructive thought sustains him. He has a reserve of courage, an intrepid spirit, and a steel-tempered determination. His motto is, "Nothing venture, nothing have."

Public opinion is usually against him because he does things in unaccustomed ways, his attitude is rarely indorsed even by private sentiment. He starts out to demonstrate what he thinks *can* be done, believing that one demonstration is worth a thousand arguments. He calmly and resolutely breaks the traces of restraint. He extracts delight from every new experience, getting satisfaction which to him is a sufficient reason for the continuance of his efforts.

Being a radical, he throws away all precedents. He is never a creature of dull routine. He believes that the old has passed away and *he* is to make all things new. He

learns through doing and he is his own instructor. No trifles shall crush *his* spirit.

He has a fixed idea which he must carry out to its finish, no matter how vaguely his procedure appeals to others. Life moulds individuals so strangely one rarely completely understands another.

He orders his own life, casting aside all barriers. "He starts out to find a new road, sometimes without a compass, or even a signpost, for the road he is about to travel is new and there are no markings." He is a combination of a prophet and an explorer. He voluntarily gives his belief in himself the acid test, actually coming face to face with himself.

He believes the results of his efforts will be far-reaching, his procedure is dynamic. He is stimulated with the freedom of his ideas, and so, without any compunction, he deliberately overthrows the time-worn and time-sanctioned traditions of all authoritative institutions.

The pioneer, believing *his* is a real contribution to the world's progress, absolutely refuses to see himself as others see him, consequently stands almost always utterly alone in his quest of the unknown.

It may be that all his ways do not lead to the successes he anticipated at the start, but he still glories just in the doing, recognizing

no defeat of his purpose. Many a long line of experiments which may produce no permanent *new* results still may teach valuable lessons. Often the edge of definite achievement is for the time being obscured and its value unrecognized, but later on it is seen clearly.

Conservatism deals death blows to initiative, but it is initiative that moves this world's affairs toward the goal of perfection. A true pioneer never believes he has reached the end of the trail and that there is nothing more to strive for. He fights ever against prejudice which assails him at every turn.

A pioneer is always ahead of the spirit of the times. As a reward for his unselfish efforts he is assailed by fierce denials of his sincerity, maligned, ridiculed alike by the ignorant and the *knowing* scoffers, branded as an imposter, hampered in his efforts, assailed because he *will* take the lead. Nevertheless he remains serene in the knowledge of true accomplishment and of battles won. Give credit to every one who reaches out beyond the mediocre.

Herald the true pioneer! Crown him with laurels of acknowledgment while still alive, so that the giant hardships endured and surmounted have no power to crush him: give him the conscious recognition he deserves. Thank him for his intrepid example and for the inspiration of his universal spirit. "Give

honor to whom honor is due"—to the one who is the greatest pioneer of the century: our Master, the Rev. Dr. Otoman Zar-Adusht Ha'nish.—*Gloria Bryan.*

SPEAK, SING OR PRAY

I have done both of the latter but I have never spoken in testimony. I have felt guilty for some time, especially so after having read the testimonials in the magazine for many months. At first I thot it was not in accordance with the wishes of the Master but as I would read the articles I was convinced that there should be more testimony borne by the faithful and we should tell to one another the ways we have been led. These testimonials have given me many a hint which I can use to a good advantage. We may know of a great many good things and yet not know how to apply them at times of need unless such things have been sufficiently tested. Were I to tell of all the great benefits I have derived since the Gospel of GOOD and BETTER has come my way it would fill more than a book of a thousand pages. But I do want to emphasize that the Master-Thot of Mazdaznan has set my higher nature free. I have learnt to solve life's problems and have learnt to stand alone and mind my own. I belong to the old timers and for this reason

do not have to tag after the Master as I well know that he loves best those who remain in the distance and live the simple life. If I can not add to his treasures I at least cause him no expense and whenever I am called upon I am right there with the goods and I care not if my mite is entered upon the books or not as I know that even the greatest gift does not count in the eyes of the Almighty, altho He may not be blind as to what we give toward the promotion of a cause that battles for our emancipation and the restoration of our birthright and installation into our inheritance. I live the life and that means something, believe me, especially when surrounded by hog hearts and dog minds. But I mind them not as I remember the words of the prophet, "Outside are the dogs," and the words of the Savior, "Cast not pearls before swine." Both these words of counsel I cherish in my daily walks thru life, adding the words of an old song: "He Will Carry You Thru." I would emphasize that it took me some time before I could appreciate the value of *Breath, Diet and Prayer*. To-day they are my Trinity, and I live, move and have my being in all three. I never did have much of that tinge of fanaticism so many consider akin to spirituality—for my father was a minister, an uncle of mine a priest, an aunt took the veil, and a brother became a doctor and died of a disease for which he claimed

he had discovered an unfailing remedy. He called me a fool when he found what I was doing for my bodily and psychic welfare. But he died twenty years ago, while I still demonstrate that which needs no discovery but simply the commonsense to apply it. True, I never jump over the traces; I keep within the boundary lines and follow the counsel of the seasons. I use the advice given in the magazine and pick out what is best for me, believing that what is not for me is there because another may claim it. Should my days be numbered, and should, after all, my philosophy prove speculative, I still have the conviction that the simple life is the life to live, as it assures the better part while on earth's plane. Twenty-three years have passed since I decided for this infallible path unto life, and were I to remain that much longer I shall long for nothing better than that I may still be of more use to the world at large. Those who ail and others who are in financial distress have my prayers and my counsel.

—*Andrew Crapsy.*

Tribal wars are mean, but race wars are worse, while the final religious wars shall prove deplorable, still, we need to be ready to meet either and all as long as such phenomena seem to be within the designs of man's progress.

REVIEWS

"IF ZOROASTER WENT TO BERLIN, or, The Ladder of Perfection," is a booklet written by Dr. Manek Pithawalla. To give a review in justice of the work itself would be equal to reprinting the full subject. The book has to be read and studied. The ladder of seven rounds is graphically enough illustrated to assure the student of perfect safety in the trust of Mazda. Leaving the Seven Steps untouched, we take liberty in culling a few snatches here and there:

"In the days when religion has been discarded and morality shelved, a conference of politicians alone can but at best frustrate the object of life.

With the coming of the calm after the storm, Germany today sees the dimly lighted dawn of the great Millennium in the distance; but tomorrow, when it witnesses its full noontide, the Sun of Bliss shall shine straight from the zenith and fill its pure heart with Eternal Joy.

Then shall even the Parsees of Gujarat—the few who *still* respectfully remember the sweet name Ormuzd for the Almighty—even *they* shall know how *immortal* are their old Prophet and His teachings, and how marvellously true still remain His laws and principles taught to their ancestors.

This mammon-hunting, fat-looking, motor-rolling and poverty-sneering world is simply charmed with the initial triumph of cunning and untruth.

What holds the world back is the semi-lies in which it abounds.

Reforms must work from within.

To be misunderstood is to be really great.

Born, then, as we are, of flesh and bones, compounded of all earthly elements, breathing the material air of good and indifferent ingredients, feeding upon the manifold formations of nature and growing by day and by decade into *worthy children*

of One Wise Father, rare samples of crystalline and spiritual essences,—there is no brighter scale of life for us than the seven spiritual rainbow colors of Ahura Mazda's own nature, the seven lamps of heavenly architecture framed so simple and so lovely by the *living* Prophet of old Iran.

"MORNINGS WITH ZOROASTER," by Ruby. Some of the Gems of Zarathushtra presented in metric form. In addition there are portions in Avestan on the one page and the translation in English on its opposite page. Ten prayers constitute an addenda to the work. Promiscuously, we select the following:

"I find light in the virgin eyelids of the dawn,
I find it in the courting of a fawn;
I find light in the modest blush of crescent moon,
I find it in the dash and dart of noon;
I find light in the fringe of clouds or frocks of
 bride,
I find light in the tawny tears of parting day,
I find it in the ruddy rose of May.
I find it in the bowing rainbow's tide;

The tenth prayer:

O, that the X-rays of our Holy Fire be flashed across the minds of the weak and the misled, so that they may live once more in the kingdom of the All-Wise and within Zoroaster's Fold. O, that we ring out the fearful fiends of hate and strife that torment the millions of poor men and women, and ring in anew the life-song of hope and peace that the Prophet Zarathushtra has sung for us. O, that the ever-desired Kingdom of Ahura Mazd come soon on earth and men's minds, once turned to the Right Path, may bear fruits that are both sweetening and lasting. May it so come to pass as we propose and as He wills.

"**ROCK RECORDS OF DARIUS THE GREAT**" is a production of Dr. Maneck B. Pithawalla, based upon the discovery and decipherment of the Behistun heretofore in controversy. This treatise is of inestimable value to students of history, particularly in the *Studies of Man*, as it shows the invention of letters in their order leading to the reading of the Cuneiform. The book is well illustrated and reduces extensive arguments to a few words revealing volumes of truth.


Any of the above books mentioned may be procured from the publisher, Maneck Pithawalla, 3 Arsenal Road, Poona, India, or you may order them through George Engelke, 855 N. Clark St., Chicago, Ill.

The papers of this country, if they have any intelligence and any democracy and any Americanism, ought not allow themselves to be hoodwinked and used as tools in a sinister movement to throttle the press, suppress free speech; restrict American rights and liberties, and establish in this country a worse autocracy than that from which we fought to free Europe.

What good does it do to have editorials defending the right of free speech and free assembly, such as the *World* and *we* had on our editorial pages, and then print with apparent endorsement in our *news* columns the silly propaganda articles which are handed us from prejudiced sources, with all their exaggerated and distorted statements, as if they were gospel facts?

Such a course not only contradicts our editorials but seems to discredit our sincerity in writing them.

The only real danger to the Republic at present is the attempt of reactionaries and corruptionists; *who fear criticism and exposure, is suppress the basic rights of all republican governments—free speech and free publication.*—*William Randolph Hearst* in *N. Y. American*, Jan. 21; 1920.



Rubaiyat

To be read carefully and in the light of our tumultuous days, reading between the lines in search of the spirit revealing an interpretation.

No man will solve the cause of mystery,
Or ever pass a step outside his destiny.
Because of Mankind's imperfection know:
"The greatest Master shall a pupil be!"

* *

I tried to grasp the turns of worldly Wheel,
Which doubtlessly Man's secrets well conceals.

I spent my life for sev'nty years, but found
Myself perplexed, without a knowledge, still.

* *

Why muse on secrets of Eternity,
Why torture mind with vain perplexity?
Be happy, live in joy! For God has not
Consulted you, to plan Man's destiny.

At first Thou mad'st me slowly know myself,
At last Thou tor'st me quickly from myself.
As from the first Thou plann'st to leave
 Khayyam,
Why didst Thou fling him in this worthless
 pelf?

* *

World's mystery you'll never find or read,
Where wise men failed, you never will suc-
 ceed.
Create with Wine your earthly paradise,
Leave Paradise *above* for Saints to feed.

* *

With speedy wings to higher spheres I tried
To soar, and solve all secrets in my flight;
But finding there no guide to lead me on,
I fell to earth again with broken pride.

* *

With Grape provide my life, and when I die,
Wash off with Grape my corpse without a
 sigh,
Entombed within a vineyard I would lie
Beside a wall where roses bloom and die.

Oh, Moon of my delight, thou know'st no
wane!

The changeful Moon of Heaven shines again.
She sees and greets me oft, but soon she will
My garden see in peace—but me?—in vain.

* *

And when ye, friends, will come my spot to
crown—

With Ruby-Wine and Houris fair and brown,
Ye have good time—Remember me, when
comes

My turn—the Cup for me turn upside down!

* *

What did I gain of all my labors here?
Of all my riches? Nothing, so I fear,
For when my torch of joy is once extinct,
I then—a broken Cup—in dust appear.

* *

Thou, Love, and I, found but one Body—See!
It has two heads, like thee and me;
They move around the circle from one point,
And we, at last, in that one point agree.



Khayyam! You stitched long time your tents
of art,
And now!—you find in full despair your
heart.
Has Fate decreed to cut your thread of life?
If so, cling still to Hope, and act your part.

* *

At present I shall drink my Cup of Wine,
While from my grave shall rise fragrance
divine
And ev'ry one who passes by my tomb—
Shall fall dead drunk from that perfume of
Vine.

* *

(To be Continued in Next Issue)

CAMPFIRE GOSSIP

We can do no less than fail in our efforts.
Still a failure by no means stops us from going on performing the part assigned to us.

Once you give in, you have given up, and your possibilities grow rather slim.

The sins of the fathers cannot be eradicated thru the efforts of one man—but by the determination of every man at the same time.

Mother's Voice

No Nation can rise above the level of its womanhood.

Edited by Maria Rose Ruth Hilton

THE WAY OF HOLINESS

"But the woman being deceived was in the transgression; notwithstanding, she shall bring salvation by child-bearing, *if continued in Holiness.*" 1 Timothy 2:14-15.

Madame Sanger and other advocates of Birth-Control may find in this text the gist of a subject now considered in Eugenics. "*She shall bring salvation.*" Deny her the knowledge due her and there will be no salvation unto humankind. She was *deceived*. Therein lies the summa summaris of the male member among us. *Deceived*. But if she will continue in *holiness*, wholeness of knowledge, completeness of understanding, there is hope for the world. Ah, yes, if she will *continue in holiness*; if she will once for all follow the leading of her own divine Spirit, she will walk in the light; in the way of truth, and the Truth will make her free.

Woman has exercised so much anxiety; ever eager to help and uphold those near and dear to her; ever reaching out her hand lest they stumble and fall; her daily life becomes

a living sacrifice. To give thought and consideration to herself has never occurred to her mind. In a thousand ways responsibilities have been laid upon her; yet she seems equal to it all, not even conscious of the fact. Such is due to the ever-emanating love-nature of a natural woman. For the artificial woman we have no time. The women of our thought and concept are those who have not been corrupted by the glimmering tinsels of sham and hypocrisy. We appeal to the good, earnest, noble women of our country, of whom there are thousands and tens of thousands—women whose lives have reached the “grand finale” where at last she comes to *herself*, and, like the Prodigal Son, she, too, decides to arise. Here she turns the searchlight of her spiritual gaze inward and for the first time in all her existence she beholds her *own true self*. With lightning rapidity the scroll of life is unrolled before her and the glory of a great light—a wondrous revelation—opens before her, unveiling possibilities never conceived of. New courage, strength and power are awakened within her, and on the wings of an inspiration that transcends all clouds and shadows, she arises, her heart filled with the joys of a new birth. She has touched the *well-spring* of her own inner fount, and, oh, the unspeakable bliss, the glad sweet Song of Life—pure life—flows forth as from a harp of ten thousand strings. The mountains of

superstition as well as those of imposition have been brought low; the crooked paths have been made straight; the rough ways have been made smooth. She rejoices with exceeding joy in the day of her salvation. Henceforth she will serve her Lord in the beauty of holiness; she will reign, not with a rod of iron, but through loving counsel, wisdom and understanding; she will lead forth the intellectual armies and the pathway wherein her feet walk, they will all safely follow.

Holiness means *wholeness*. A whole and perfect womanhood is the only possible solution to the greatest problem confronting the world's redemption. The hope of the world lies in the upliftment of woman. God has laid in the hands of woman the most precious gift of gifts—motherhood. Redeemed motherhood means a redeemed world.

The way is being paved, may she arise and walk therein.

WHAT IS meant by "*children of light*"? We take it to mean those that are conceived through thought and concentration, whose coming has been arranged for with understanding and a perfect knowledge of creative and generative laws—children thus born are the children of intelligence, and they shall walk in the *light*.

"I CONFIDE IN THE POWER OF GOD"

As the body becomes purified and the mind polarized, consciousness brakes thru the veil of obscurity, flooding the entire being with a sense of wondrous light and assurance, and in the fulness of perfected faith there comes the joy of realized hopes and ideals—a precious state where the ideal has become the real.

In this state is exercised the completeness of perfected faith and in the sense of a new found freedom is experienced the profundity of those words, "*I confide in the power of God.*" No longer tossed by the waves of doubt and misgiving; no longer harrassed by fear and anxiety; the soul rises shorn of limitation, at one with the powers and forces of the higher, holier realms, where reigns the Omnipotent Good whom men call God.

I confide in the power of God; I confide in the power of Good; therefore evil no longer has a hold upon me; henceforth I look forward and not backward; I am no longer concerned in the trifling littlenesses that are but the result of the undeveloped, the immature, the lack of understanding. A new world is mine; a great joy fills my heart; a divine impetus guides. I confide in the power of God. In all things about me there is beauty; and in the countenance of those about

me, I see the radiance of the inglowing light.

Ah, yes! *I confide in the power of God*, in Him I trust; in Him I have planted my faith; I shall never be confounded. The Lord, He is my Shepherd, I shall not be in want. He leadeth me in *green* pastures and beside the *still* waters. He restoreth my soul: *I confide in the power of God*. It is my heaven-born right. All the days of my life, I shall bless His Name, His most Holy Name. A new song has He placed upon my lips, even the song of praise and adoration and with all the joy of my heart I will laud and praise Him for His unspeakable goodness.

I confide in the power of God, therefore His wisdom illumines the mind; His love inspires the heart; His life renews and rejuvenates my being; while His peace reigns within and without me, around and about me, and *all is well*—the clouds have dispersed; the shadows have flown; sorrows are no more; for "*I Confide in the Power of God*."

WHERE two souls, inspired by love, unite in harmonious accord for the solemn purpose of consecrated parenthood, they at once become the magnet for attracting the higher and nobler entities for re-embodiment. Only the highest and noblest beings can call forth their corresponding equals, hence it was written: "And there shall come forth Saviors upon Mount Zion."

ROBERT INGERSOLL ON EUGENICS

Why have the reformers failed? I will tell them why.

Ignorance, poverty and vice are depopulating the world. The gutter is a nursery. People unable even to support themselves fill the tenements, the huts, the hovels with children. They depend on the Lord, or luck and charity. They are not intelligent enough to think about consequences or to feel responsibility. At the same time they do not want children, because a child is a curse to them and to itself. The babe is not welcome because it is a burden. These unwelcome children fill the jails and prisons, the asylums and hospitals, and they crowd the scaffolds. A few are rescued by chance or charity, but the majority are failures. They become vicious, ferocious. They live by fraud and violence and bequeath their vices to their children.

Against this inundation of vice, the forces of reform are helpless, and charity itself becomes an unconscious promoter of crime.

Failure seems to be the trade-mark of nature. Why? Nature has no design, no intelligence. Nature produces without purpose, sustains without intention, and destroys without thought. Man has a little intelligence, and he should use it. Intelligence is the only lever capable of raising mankind.

The real question is, can we prevent the ignorant, the poor, the vicious, from filling the world with their children?

Can we prevent this Missouri of ignorance and vice from emptying into the Mississippi of civilization?

Must the world forever remain the victim of ignorant passion? Can the world be civilized to such a degree that consequences will be taken into consideration by all?

Why should men and women have children that they cannot take care of, children that are burdens and curses? Why? Because they have more passion than intelligence, more passion than reason.

You cannot reform these people with tracts and talk. You cannot reform these people with preaching and creed. Passion is, and always has been, deaf.

There is but one hope. Ignorance, poverty and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by talk or example. This cannot be done by force, physical or moral. To accomplish this there is but one way. Science, the only possible savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole question. This frees woman. The babes that are then born will be welcome.

They will be clasped by glad hands to happy breasts. They will fill homes with light and joy.

[*Delivered at Hollis Theatre, Boston, June 2nd, 1899—*

HUMAN VS. DIVINE

The trite old adage comes home frequently and in a world of limitations and imperfections one is often called upon to remind oneself that indeed "To err is human, but to forgive, divine." To extend forgiveness to the casual offender, would be an easy matter, but it is not so easy to overlook acts that are utterly lacking in kindness, thoughtfulness and consideration in those upon whom have been bestowed the tenderest love and devotion. To strike the hand that has bestowed only blessings is to attract the avenging angel whose office it is to right all wrong.

One oftentimes wonders if they will ever reach the state of higher apathy where they will rejoice as sincerely over the thrust of the poisoned arrow, as over the kind and loving act. True love and friendship still constitute the greater part of life's embellishment. To love and to be loved in return seem the natural actions of the law of divine reciprocity. At any rate, one frankly confesses (speaking personally) that one still holds to

this simple law in life as regards the need of one's own nature. There may be no special virtue in loving those who love us, but it is at least the natural way, for surely *love* only can *beget* love.

Perhaps it is this love of a friend for a friend that enables one to enter the universal state where it is possible to love all mankind; to stand on a pre-eminence imbued with the love of God and behold all things as *good*; to feel akin with all life, animate and inanimate; for to be at one with God, with *man*, with *self*, is to know the *peace that surpasseth the understanding of man*.

EUGENIC SQUIBS

God created all things pure, He created all things good; man inverts God's law and through his perverted tendencies turns good into evil, causing the whole world to be saturated with the indelible stains of immorality.

Impurity, like every other crying evil of the day, is the offshoot of ignorance. Hence our children must be taught the truth about their bodies, especially the organs of reproduction. Parents can not any longer hide behind the screen of false modesty, too many precious lives have already been sacrificed upon the altar of that hydra-headed monster. Parents, awake, and do your duty.

Subjects of a delicate nature are to be handled with refinement, candor and sincerity. Vulgarly can only emanate from the minds of the vulgar. The health, happiness and prosperity of a whole nation depend upon the right and proper training of our children. Subjects of vital import must become open and free for discussion about the home circle, ever impressing their young and tender minds with the fact that God created all things *good*.

When society accepts the ethical code of eugenics as its guide, the great outstanding evils known as selfishness and commercialism will fade from the face of the domestic calendar, while more profound and inspiring ideals will give rise to a freshness and beauty that will lift mankind upon an exalted plane where the fruit of the higher nature will ripen in the full light of a mental and spiritual illumination that will shed a bright and glowing radiance far down the coming ages.

Children should be taught, even though very young, some measure of thought, impressing their tender minds with the beauty of parenthood; thus preparing the mind for the rootage of more diligent training later on, when the responsibility of parenthood should be well engrafted in the mind of the youth. These chief and dominant factors in life should be so planted and stamped upon the child-mind as to leave an indelible im-

pression. Such delicate training, however, can only be imparted through the channels of love, sweetness and beauty—like the presentation of a beautiful, fragrant flower.

ROSARY

I WILL be what I will to be; I confide in the Power of God; I shall set aside the useless and hold to the Good; I ask for *light*, and more *light*, that wisdom and understanding may guide every thought, word and deed.

THE BUILDING of the future will be no stronger than the bricks and mortar used today in its construction. If a structure is to withstand the wear and tear of time it must be builded from the imperishable that can withstand the test of time and eternity.

For those of opposite sex to meet upon the planes of love, harmony and congeniality, and there unite in laying the foundation for the building of a true home—a home whereunto may be attracted the soul that may select a proper field of operation for not only the blessing of such an abode but of the entire commonwealth. Love must be the incentive unto a harmonious alliance if nature is to be given even a fair chance to produce the highest, best and noblest within her.

HOW GREAT and glorious is the gift of parenthood! Love, pure, sanctified love, alone, will bless and consecrate those bound together for the most sacred mission in life—that of building a tabernacle which is to become the earthly abode of an immortal soul.

TO PLAN and prepare for the coming of a new race, there must be a sufficient number of men and women whose lives have been purified and redeemed from the dominion of selfishness that the emanations of mind and heart may blend into perfect wisdom and understanding toward the accomplishment of such a divinely ordained mission.

CONSCIOUSNESS is the long-sought-for goal. To know, to realize, to be able to sense the vibratory forces of our own being and to understand our own magno-electro nature, is to be able to draw from the inexhaustible fount of never-ending life concentrated within us. Jesus said: "If ye will drink of the water which I shall give you, ye will never thirst; it will be in you a well springing up unto everlasting life."

NOT only must mothers realize their responsibility as to parenthood, but the fathers as well; then, when the harmonious blending of temperament is considered and observed,

the law of reproduction brings forth the highest and noblest of human beings. This is the day when great things are to be accomplished, but there must be characters to match up with the great momentum of spiritual evolution if we are to behold the survival of the fittest. If there is vibrating to the earth plane now greater knowledge and intelligence than ever before, must there not be highly attuned instruments correspondingly as great through which this divine energy can express? Surely there must be some highly evolved souls whose bodies are keyed to equal unfoldment, where the magno-electro forces are so equalized as to fit them to become magnets for attracting this higher and greatest of all energies. These are the representatives of the Golden Age, progenitors of the Coming Race. To this end the regenerated sons and daughters of earth are being drawn together, that the designs of the Infinite Intelligence may continue to fulfill the divine purpose, a purpose whose sacred office it is to further the fiat of the Almighty, "Yatha Ahu Vairyo; Ashem Vohu."

The earth's population is growing because of its democratic popularity, yet the next election is to give us a Republican majority that the other party may be saved for future needs.

AS OTHERS SEE IT

"The evils, abuses and misuses of the reproductive organs have their origin in the mind and in the perversion of amativeness and its degradation to a mere brute impulse, which seeks its gratification regardless of consequences, and degrades the institution of marriage to a level with the mere rutting of brutes. Such, then, are the abuses of amativeness, the faculty of sexual love. The record is sickening and pitiful. Is there anything in all this which the young man would accept in exchange for his manhood? In the name of all that is beautiful, all that is grand, and noble and God-like, let me urge my plea for the integrity and purity of manhood. Back through the ages, in the dust of dead and decayed humanity, we see the trail of the serpent; up through the gloom of the present, and onward in the way of progress, stands a lone figure, one who is clothed in the garment of purity, . . . whose love was as the brightness of the morning; whose form and whose life were the essence of perfect manhood, which was the form in which the Infinite Father of all clothed His 'well beloved Son' in whom He was 'well pleased'; who is 'the way and the truth and the life,' and whose footsteps mark the shining way that

leads up from the world of sense to the world of spirit and life, and the soul of perfect *manhood*.”

—*Dr. F. C. Fowler.*

AN EXTRACT

“Although born into the Jewish ritual and with the pedigree of a Davidic lineage behind Him, Jesus of Galilee was not a Jew by race. Research has brought many more revelations to light that help a cosmopolitan student of raciology to fathom the influence of blood from generation to generation and widen the scope of the understanding similitudes. Science has established as a fact that certain chemicals in the blood determine not only change of pigment to skin but determine the mental trend as well. Through interchange, the blood of the third and fourth generations will determine the original blend, in pairing off according to the process of amalgamation. It is known that the Russian thinks differently from an Englishman, and the latter differently from a German, even on ethical lines. A gradual blending, which may require generations in many instances, will modify them all.”—*Yehoshua*, page 153. The study of the ingredients of the blood will reveal to Mothers that change of diet paves the way to new beings and higher endowments.

JOLTS AND JARS

If Satan is the only cause of making sinners, why not get hold of him and turn him over to the Bolsheviks?

Even Nature never gets enough, but it does make frequent changes so as to equalize matters.

Serving two masters demands sympathy for one, and to serve the command of the other.

To think one thing and speak another requires good memory and diplomatic training.


A business language differs considerably from the language at home, altho, at times, it is hard to tell which is preferable.

A juristic language may be in our mother tongue, yet it takes *fathers* to pound its full meaning into us.

"Whom God loveth He chastizeth" but He chastizes some of His choice so much that the hateful ones get away with the rightful belongings of the chastized.

Anything we do not understand is not to be understood, at least not at the time.

We are tired of life only when we can't get the things we desire at a moment's notice, while the things that come easy we do not appreciate.



Federation of Nations

Edited by Nellie Wheelwright

STUDY OF MAN

ARTICLE XXXI

The Aetalonians, or Brown race, originally occupied a continent called Atlantis, following the Black race in anthropological order, and manifested the blessing of spiritual propensities in addition to the physical brain functions inherited from the Black race. Void of deductive reason owing to the lack of intelligence, and perplexed by the contradictions in the phenomenal, when measured by spirituality versus the physical, both factors exhausted themselves in the sight of a third race, the Olive-Green, and in the height of ambitions the Brown, as a race, has become extinct with Aetalonia, as a continent, which submerging has left only fragmentary islands to bear testimony of such fate.

The *Black race* remained because of its basic factors and will continue to remain, providing evolution is conducted in accordance with nature's designs and not man's interpolation of means, contradictory to principle, which are likely to endanger the safety of all concerned.

The Olive-Green, or Malayan, who occupied Keshvares all their own, according to Ainyahita, were *blessed* with intellectual propensities, but the diversity as well as versatility of thought waves invited chaos to the mind, leading to abuse of both the spiritual as well as the physical propensities, the zenith whereof culminated in final disaster, dragging a whole continent, or at least a cluster of extensive islands, to the very bottom of the Pacific ocean.

True, there are a few specimens of the Brown race, as well as of the Olive-Green, at isolated places to bear testimony to racial relations, while others have been absorbed into other races, their blood, or gravity thereof, appearing here and there, affecting individuals and whole tribes.

Both the Brown as well as the Olive-Green, as a race, had to become extinct, owing to their inability of ever gaining control of either the *spiritual* blessing appearing in the Brown and the intellectual blessing manifesting in the Olive-Green. Idiosyncrasies growing in evidence compelled nature to establish absolute certainty unto the *spiritual* or moral propensities, therefore paving the way unto a *Dusk* race, of which the original Hindus remain the perfect type.

We have with us today but *four principal races*—the Black, the Dusk, the Yellow, and

the White; the Brown and the Olive Green having been absorbed into the other races.

The Dusk (Hindu) received, in addition to the physical, spiritual and intellectual propensities, the *endowment* of a higher concept in matters appertaining to the spiritual or moral side of man. Spirituality has become a patent right and is to him what the *physical* is to the Black by nature. But, unless he remains within the boundary lines of propensities, he too may have to go as a race; he too may have to succumb to the ravages of time. Should he attempt to use the intellect for the abuse of his spiritual powers, or reduce them to the level of physical phenomena, self-delusions will lead him into channels of illusions that know of no compromise, and he will have to be numbered among his ancestry, to be remembered only in history.

Any attempt to reach the Hindu race by any phase in direct contradiction of nature's laws or Infinite designs, will hasten deterioration and final extinction.

There is no doubt about it that "God moves in most mysterious ways His wonders to perform," and for this reason the Hindu is checked in his ambitions imposed upon him through untimely intercourse. *Spirituality* is the birthright of the Hindu, but he will find himself in a most critical state whenever

he abuses such a blessing vouchsafed unto him by heaven.

The *Yellow race* has been given the patent right unto the intellect, which Malaysians had in part, or as a blessing. The latter had no control over the intellect. It was a phenomenal gift, but not an inheritance. The Yellow race, coming through the Dusk or Hindu, *inherited* the Intellect as the guiding element. Here we find *intellectual* giants; still the intellectual side abused and sacrificed, forcing the spiritual and the physical, or both, will always prove disastrous to the Yellow race, and instead of steadily advancing with the times, invites momentums retarding progress. *Herein lies the great danger of inheritance.* Such trust abused, maltreated, exhausted, is liable to invite deterioration and extinction.

In the *White race*, as the sixth race, we find lines of set demarcations. Here there is no confinement as to *inheritance*. The White man may have the one or the other mental phase *basically* established with the other propensities indexedly divided for purposes solely individual. The White race, though, runs risks and dangers in falling prey to mental inconsistencies. To retain its place as a race, to perpetuate itself independently, it is in need of a special blessing—*Realization*. Though conducive to life, there are

the physical, spiritual and intellectual propensities, properties, gifts, attributes and endowments, there must be also a higher motive, aim, purpose, goal than the mere application of the one or the other side of mentality. The White Race is to characterize control over all mental factors. But as *Realization* in the Aryan is merely a *blessing* and not an inheritance, therefore not demonstrable collectively as a race, nature will have to devise ways and means unto the rise of a seventh race—the Race Transparent, where not in isolated cases alone *Realization* marks the perfect man, but where the numbers grow sufficient to lead the world, and dictate terms.

What these means are on the part of nature to usher in the age of *Realizationists* no man is able to determine. Still, the great changes taking place, and following one another in rapid succession, as is evident the world over, suffice to expostulate and prognosticate the results which are to be obtained in future.

The White man has been blest with freedom of choice, free agency. He may direct that blessing into channels akin to the joys in heaven, still, lack of *Realization* will make it impossible for him to bring about equalization of mental factors.

The man to be—the Transparent race—cannot be based or builded on one nor the

other of mental groups, neither can he be left to the indexing of the inclinations; man needs to be conscious of all the factors—intellectual, spiritual or physical. A happy medium thus struck will assure to the coming race the triune principle of mentality, equalized and balanced, making *Realization* no longer a blessing but an *Inheritance*.

A CHANGE OF THOT

It would be trite to say all, or nearly all of our kind and kin are changing and directing their opinions to innumerable avenues of habit. Perhaps, more often because they must, thru circumstances, rather than desire, advance along broader and better methods of living. During the latter part of the great war we made many changes in diet and learned a little about economy of food.

But how many of those men and women who indeed have the longing in their hearts to adjust all things to the right line went into the kitchen and studied the problem of food from a practical standpoint? Remember, that as long as we consider the preparation of the food that builds our bodies to be beneath our dignity, and leave it to the thot and care of ignorant and often times unhealthy, yes, fearfully diseased and unclean cooks, just so long will we lock a door that should stand wide open in the home of an evolved being.

The kitchen should have a new name—vita laboratory—signifying that it is the place where scientific food is compounded by intelligent beings conscious of the part it plays in making the body the instrument to express the greatest intelligence. We should understand the correct combinations and how to blend the different ingredients, and never forget that the same food does not suit the temperaments of all individuals alike. Then we should bear in mind that certain foods are suitable to certain climates, and even races. Here nature has made the most wonderful provision, and to enumerate would take an endless number of volumes and almost unending labor. Next, each season should always be given that and much consideration. Now, do not think the study a complicated one for the Open Book of Nature is right before your eyes written in all languages and for all peoples to read. The White Race *must now* study that book that salvation may be their lot. In very truth, our way is as simply and plainly laid out as that of the smallest thing in the mineral or animal world. We have woven the veil of the unreal about ourselves and thus lost the beauty and realness of simplicity. All is provided for the absolute perfection of mankind and in this case let us apply what was told George Washington in a Vision—"Look and learn."

FEDERATION ANGLES

The federating of inspiring thoughts waves creates an ocean of success.

There is but one democracy: safe-guarding individual rights.

The federating of virtues assures a perfect life.

Aliens may not be wanted in Britain. Still many a Britisher hankers after the soil of aliens.

"When the mists have cleared away," and we know a little more about treaties and how to treat them "we shall know better."

Anything that needs "propping" or "vindication," "amending" or "supplementing," always proves that the foundation whereon it stands is too poor to withstand pressure.

Bodily inflictions administered by Japanese upon Koreans may seem repulsive to our better tastes, still we should not condemn our neighbors for their barbaric tactics so long as we cannot offer any better means to solve their many problems in which the safety of a Mikado is concerned.

The past decades have revealed many wonders, but how much more wonderful is to be our future, when even the dreams of the idle shall come true.

MAZDAZNAN
FIRESIDE CHATS

183

In politics you serve two great factors—self and the political boss.

No more beef, iron and wine, but soft soap and whine.

Truth may be barred for a time, but it cannot be debarred for eternity.

The Spirit of the Times may have to struggle, but He never struggles in vain.

Inattention to the rising of the sun does not in any way arrest his course.

Denying the solar orb by no means diminishes its luster.

May peace come to one and all and kindness rule the heart.

Simplicity is lost in the darkness of inventions.

Interference goes on in its darkness, while light will pierce the densest fog.

Every country is productive, but it needs cultivation.

The man who blames everything on the devil evidently forgets that wherever an evil thot rises there the devil dwells.

Not content with purgatory and hell in the hereafter many a man creates hades on earth.

A brave man is he who is equally poised in loss and gain, sunshine and rain, dishonor or fame.

We need to forget cruel ambition and grant to others what we would want to reserve for ourself.

We need to remember the prayer of our Savior: "Father, if it be possible let this bitter cup pass." But evidently even to a Savior it was not to be within the province of possibilities, and He must submit to "Thy will be done."

Still that will, which we *call* the will of God is only an admission, permission, and demands submission, because of the ignorance prevalent among the masses that refuse recognition.

Altho it may be true that there is a movement on foot blacklisting any person and any organization that dares to preach religious liberty and follow "the dictates of one's own conscience," the move is merely for the purpose of finding out the tender spot of people, the same as a dentist determines the sore tooth by using his mallet upon the whole set.

RECAPITULATIONS

Mischiefmakers in society are just as much a necessary evil as are cathartics, altho it may be true that some are rather drastic.

The inability to prove "that certain thing" in us by laboratory or experimental methods is by no means a fault of ours, but the faultiness of methods employed.

Proper training implies recapitulation of mental regime and concentration upon every detail appertaining to the branch of labor selected.

A number of electrons is called an atom and a number of atoms makes up the molecule. The latter aggregating into numbers unite and grow into sensitiveness and with it into perceptibility. In like manner do individuals by a process of aggregation express greater power for good or ill.

To chemistry there are but three factors known, solids, liquids and gases, still these three phases cause much stir when to be determined in their manifold blends and combinations. These three states evolve into decillions of elements that make up the "wonders of creation," still no one is able to find thru the processes of matter the leading factor conducive to the manifold expressions and man is baffled in his search and research.

MY STORY—A DISHRAG

I can hear you laugh and see the expression of disdain upon your countenance. But I don't care a rap what *you* think, for it's what *I think*, I mean *know*, that counts. Yes, if you will listen to my story you will be wiser, and if you are a thinker you will say: "Well, in these days of adjustment one cannot even laugh at a dishrag." Now, where shall I begin? For I can think of hundreds of beginnings; still, it's my ending that I am really thinking of today. Oh! I know now; I was just going to begin with the subject of Woman, for she is the factor *now*. Not very many men can see that yet; you know most of them are a stubborn set, anyhow. But I don't find fault with them, for Adam was right—it's *woman's fault*.

I heard that someone said if woman would pay more attention to food, all will be well—and what does that mean but to be a dishrag? Yes, stop talking about the awakened woman and everything would be all right.

My heavens! Even I, a dishrag, almost go "daffy" over the thought—thousands and thousands of years *she has paid attention* to food, just like they who continue to say: "We have left undone the things we ought to have done, and have done the things we ought not to have done."

No, woman has to wake up! There it is again; I do not mean just wake up in the morning, everybody does that, and you know lots of bodies get nowhere. I mean, if I were to tell you all I mean I'd wear this typewriter out, and perhaps you, too, before I would finish, so I will leave it to the new woman, and believe me, she will, for as I said before she is the awakened woman.

Yes, this is my story, *a dishrag*. Now, I have to admit it is not poetic, but surely it is interesting, for my history is so varied and far-reaching. Pots and pans have played havoc with the race. No, I shall not tell you the story of Napoleon and how he overate, for the details you remember. But do you know that the same thing occurs every day? Well, it does!

When you study the animals you find they know their food, unless man has interfered. Not so with the human animal; he just eats because he can. Never or rarely ever does he use his intelligence. And when the day of judgment comes he simply sends for the doctor, and the doctor generally does the rest, and there is rest—an eternal rest—far, far away, “and still we hear them singing, come, weary souls.”

I might say I am universal, for all races and conditions of men eat, and in the preparing of food there is need of *a dishrag*. Now, I do not mean that they eat me, the

dishrag, but they might sometimes when the cook gets real mad, when you order a late supper, while she had planned with other servants for their late supper, in the expectation of using your best china and silver.

Oh, no! I cannot tell you what I have seen, for you would not sleep all night. You did not sleep when you ate the supper, and it was the beginning of an attack that ended in a trip to Florida, and just at the time when you wished to remain in your seat in the Senate to father that bill of yours (not bill of fare). Why will you not think and know that the thought put into food is all important to you? What volumes of information could be given the race!

Now, if I should run across one of those individuals that think there is a buttermilk cow and that strawberries grow on trees, I would have them look into the dictionary for my name, where they will find *dishcloth* instead of dishrag, but that's the dignity of the dictionary. You, no doubt, recall to mind the days when you were called Sammy when you sold papers. You are now *Samuel*, for you have made a fortune—did you make it?

To return to my story, for I feel my days are numbered, just as you do when you get past seventy, instead of just beginning to live. I have been told electricity, now in its infancy, will supplant me. My, this age is just beginning to make useful inventions to

lighten the white man's burden. Of course, I mean in this case woman and her burdens—awakened woman again! Man has had precious little to do with me, *the dishrag*, only a few know my possibilities, for as a rule he just says—well, I must not say it, for I am a *dishrag*, and as such do not use *such* language. Oh, my, I just had to sigh then, for I seemed to hear the steps of that tired mother coming into the kitchen, giving one hopeless look at the pile of dishes, and I felt her take me into her unwilling hands and souse me around in that pan of *dishwater*. The thought I have had to bear! Oh, well, thought is power, and now my days are numbered, but I shall not say goodnight but good-morning, for my passing away will be in the morning of the Transparent race.

—Cousin Nellie.

DESTROYING THE RACIAL LANDMARKS

The K. C. *Star* prints the information that "after a lifetime of effort, Fred Ramey, who owns the land on which the Cahokia mounds are situated, has given up the attempt to interest the Legislature of Missouri or of Illinois, or Congress, in their preservation. He intends selling the land to a firm which seeks a factory and industrial plant region. And with the sale the mounds, like the race that erected them, will pass away."

The Cahokia Mounds, the most imposing work of the lost race of Mound Builders, include in all sev-

enty-five mounds; the purpose of their construction and their builders have been an unsolved puzzle for archaeologists. The largest one, the great "Monk's Mound," stands in the center of the group, 1080 feet long, longer than the Great Pyramid of Egypt; its base covers nearly sixteen acres. In 1913 an attempt was made to interest Congress in their preservation, and Gerard Fowke, curator of the Missouri Historical Society, wrote of them:

The Cahokia Mounds are the most stupendous piles of earth ever erected by human hands solely as a monument or temple site. The countries of Europe willingly would spend large sums to preserve ruins or remains which scarcely would be noticeable if placed near the Cahokia Mounds. We have in them the culmination of the work of the Mound Builders. It is among their works what the most magnificent cathedral is among our buildings. The Cahokia Mounds should never be disturbed by pick or shovel.

The world, and the United States in particular, has plenty of uses for money today besides securing the preservation of archaic land profiles. But, however great the demand for funds and men's time and thought in constructive work, the deliberate refusal to provide for the preservation of these ethnic monuments shows a desperate lack of ability to preserve natural wealth, without which a nation will run through its resources, however great. For the words "natural wealth" cover more than coal and iron and oil and water power; a nation which does not value its own history, physical and political, would ultimately develop a mania for neglect of the imponderable values which would keep it out of a sane society of civilized nations. The United States would probably survive even if the work of the Mound Builders were dug down to make factory sites; but the deterioration in national intelligence which it would imply would be dearly bought with all the money made there in a hundred years.—*Clipping.*

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Issued monthly by
Mazdaznan Press
 Los Angeles, Calif. U.S.A.
 \$1.- a Year ~ By Copy 15¢.

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Dr. Gilman Beeler, Editor

Published monthly by the **Mazdaznan Press**, 865 W. 21st St., Los Angeles, Cal., U. S. A. Copyrighted 1920 by **Mazdanan Press**. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

DIRECTORS: A. F. Gault, Chairman; Wm. K. Sandberg, Vice Chairman; K. Graichen, Business Manager and Treasurer; Dr. Gilman Beeler, Secretary; John Vinson, Auditor.

The contents of this publication are written by the Rev. Dr. Otoman Zar-Adusht Ha'nish, except signed contributions.

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Address all communications and subscriptions to P. O. Box 1854, Los Angeles, Cal.

Subscription 1.00 per annum 15 cents per copy.

Vol. 19

April 1920.

No. 4

STUDY IN DIAGNOSIS

Only too frequently do we lose ourselves in details, paying more attention to minor things than we do to fundamentals. It is not within the province of Self-Diagnosis to burden the mind with unicums or exceptions. What we need is simple rules to go by. Nature goes by weights and measurements when considering commodities.

Nature bases man upon *base* and *inclinations*. There can be but one *base*, although there are *two* inclinations. As to inclinations, the one may be in *high*, the other in *low*, by which we mean that one is in advance of the other.

Previous studies have disclosed the method to be applied in determining base and inclinations. Still it may not be amiss to bear

in mind that academic study often forces the first inclination, be it the intellectual, the spiritual, or the physical propensities. In cases where the first inclination is intellectual the right side of the forehead begins to protrude in the attempt to meet the intellect as marked on the left side of the forehead. Still there is a difference between the intellectually based and the intellectually inclined who forces academic studies. The intellectually based always shows an evenly cut forehead, while the intellectually inclined shows bumps, or ridges. Should the right side of the forehead protrude beyond the line of the left as marked by nature, then too many studies have been crowded and such a type no longer comes into the category of the normal, but rather turns abnormal or reaches progressively a certain limit.

Here we meet a type, though *educated*, outside the range of normality, and quite frequently such a person becomes unfit for the responsibilities originally destined or intended for. Here we realize the term "educated fool," and in the extreme type one who becomes mentally unbalanced. Asylums harbor the greater number of mentalities whose misfortune it has been to force an inclination beyond the limit of its corresponding factors.

The same holds true where the spiritual side has been forced at the expense of either

the physical or the intellectual, inviting, only too frequently, unbalanced tendencies.

Where the physical inclination, either as a first or as a second inclination, is forced at the expense of either the spiritual or the intellectual, we have before us the most brutal type of human beings. Of this kind, those who force the physical as the first inclination are found in many professions and take to such official work where heart and mind are considered mere fancies that need to be torn out of human kind, both root and branch. Those who belong to the second category, forcing the physical as the second inclination, turn into pugilistic avenues and everything related to them.

A great injustice is being done throughout all of humanity through not knowing enough about natural laws as regards mental and physical development. Almost all of the differences among the tribal members of the Aryan race are directly traceable to fallacious education and unnatural training.

Our future education will be gauged by grading pupils according to base and inclinations rather than mere mental index based upon phenomena, which only too frequently rob the less boisterous of the opportunity to assert themselves.

Grading according to base and inclination calls for universal training in consideration of the three principal factors of the mind.

BREATH AND BREATHING

In higher altitudes where the air is dry and balmy, filled with nitrates and oxygen, very little attention needs be paid to the length of inhalation as the air practically rushes through the dynamics without muscular effort. For this reason attention has to be given to exhalation, otherwise the nervous-active temperament grows irritable.

In low altitudes, especially where there is a great deal of hydrogen in the air, irrespective of the presence of ozone, inhalations are difficult and demand much muscular effort. Exhalation comes with ease, but only too frequently is the result of muscular pressure.

Much depends upon temperament. Some possess greater nerve activity, others enjoy better circulation. The one determines more force in inhalation, the other in exhalation.

Certain temperaments readily adjust themselves to rhythmic breathing irrespective of altitude, others need change of climate and resort to higher altitude before the dynamics respond at all to rhythm.

In higher altitudes and in nervous-active temperaments residing in lower altitudes more attention must be given to exhalation. The lungs should be thoroughly emptied every three hours, or five times a day. Such observances will make it possible for the blood to be purified, while the nervous system

becomes sufficiently controlled to direct the ganglionic operations tending toward mental poise.

But where aims run higher than mere comfort to body and mind, where there is a desire to cultivate the mentality and to call forth latent powers and forces, we need to attend to inhalation irrespective of climatic conditions; we need to take our breathing exercises with our mind well fixed upon current and rythm.

LITTLE WEDGES

Entering politics means to take interest in civics for the purpose of improving social conditions and to end partyism.

In the days gone by a publican was a sinner, and *re* stands for over or again, consequently, a republican is a sinner over and over again.

Utah first renounced polygamy and thereafter liquor. In Turkey liquor was first renounced, still polygamy continues to hold the reins.

If we quit talking it saves us a great deal of thinking. It does the mind good to take a rest occasionally. As some of us know not when to give ourselves rest, we have to be *compelled* to do so, lest we go to pieces.



Sermonettes

Suffering makes some people gentle, while the majority of them harden their hearts.

Law is like a wheel—it runs both ways, forward and on the reverse.

The earth moves; but her movements are regular and accurate, while the movements of humanity are chaotic.

The man higher up is machine-made and for that reason cannot animate with his own intelligence, as he has to serve the ends of those who made him.

God is a God of the *living*, and for this reason we are not to look up to the *dead* for inspiration.

The old song has it that "There is a land that is fairer than this, and by faith we can see it *afar*."

Faith is inspiration to some, while to others it adds assurance and confidence.

Be slow of speech and form no opinion as to what the ears hear, as hearsay may be but a bubble.

How true: "The letter of the law *killeth*."

Be thankful for the things you miss.

Going with the tide is the fool's delight, but it calls for wisdom and strenuous efforts to be able to combat the tide.

There is but one step from the divine to the ridiculous, and only one dot separates heaven from hell.

In pursuit of happiness many a man falls by the wayside of misery.

In ecclesia we are made to see the stars and in jura we feel the stripes. Once both become united we get a double portion.


The very impossible is made possible, for what lacks wisdom is accomplished by force.

Where the spirit is willing the flesh is weak, and the majority may pride themselves on much flesh while their spirit is weak.

The confusion of tongues has left a Tower of Babel to testify to the results of inharmony, while ignorance continues to speak through ruins.

Abate a bait.

Imagination is conducive to impulse, despondency, inconsistency, unhealthy enthusiasm, frenzy and fanaticism.



Season Hints

The month of many changes attempting to minimize the phenomena of all the seasons.

April showers and April winds make it necessary for us to use more care in our daily fare.

The month of herb teas and savories.

Fresh greens and tropical fruits, cold frame and hot house products in small quantities as a tonic.

Fresh eggs and plenty of sweet milk for children, cottage cheese with chives and tender yarrow in scrambled eggs for the mature.

Small salads used twice a day will prove far more effective than one big salad once a day. Even here homeopathic doses will prove beneficial.

Change breakfast cereals daily when taking your half-grapefruit if you wish to keep regular habits. Using the same kind and brand of a cereal for several consecutive mornings breaks the charm of citrus juices and much of the virtue remains unredeemed.

Eat when hungry, otherwise confine yourself to liquids of a purely flushing nature.

When mentally depressed it is better to take a hot bath and a rub rather than a meal.

Springtime is resurrection time, and to appear in the garment of purity calls for eliminators and tonics which nature so generously lavishes upon us.

Nature offers us certain salts to be used as eliminators and she gives us plants or their products in the form of oils, essences or decoctions to answer as disinfectants arresting disease.

Diverse green herbs are plentiful and should be used in homeopathic doses, but used frequently.

Mushrooms, broiled, stewed, fried or baked, are in season. They are good fertilizers, to be used frequently, but in homeopathic doses.

Even the wisest of us are apt to eat more than their due. It is just that little extra ballast that breaks in on the regular operations of the whole of the sympathetic system and little by little suggests disturbances which revenge themselves either upon the organic or the mental operations, according to temperament.

Make it a point to follow the promptings of nature, but do not confine selection to an ironclad law from which there is no retraction, as conditions need to be considered.

The month of April, as a spring month, has been quite universally observed and considered as a month of fasting. Those who have missed it or found it inconvenient to take their fasts during Lent are given one more opportunity to fall in line with nature's call and avail themselves of the blessings of the season.

A fast calls not only for abstinence from daily fare, but also for purification through the use of baths, disinfectants, eliminators and tonics, which nature offers us in her original package.

Fresh herbs, roots and flowers are better than dry, stale herbs. Use fresh rhubarb, sassafras, orris root, dandelion root and the tender dandelion buttons, hearts and leaves.

Use freely yarrow, sorrel, chives and leek, mustard leaves, foenucky and tender spinach and asparagus.

Oil of eucalyptus, in small doses, acts favorably upon the heart, acts upon the kidneys and helps to repel entezoa from the alimentaries. Aesculapists may attempt to discourage you in using oil of eucalyptus, but you may readily see through it.

Whenever in doubt as to quantity take very small doses, but take them frequently and persistently.

The bill of fare should be meager, according to counsel given by the School of Salernum. Such fare should be herb teas, diverse greens, lubricants, milk dishes thickened with rivulets, farmer's rice or dumplings. No salt or sugar.

Oil of eucalyptus (Australian) has become a universal remedy. It is used in prescriptions as well as proprietary remedies. Even dentistry resorts to it after all else fails. Then why not use a few drops in hot water before meals and, if needs be, after meals as well?

Although fasting is nature's call we must use our own judgment as to length, method and purpose. The average person finds it easier to take vermouth tea in the morning, labor all day and, after a hot bath in the evening, partake of a light meal conducive to elimination. Elimination should always be considered when fasting so as to induce perfect cleansing. "Purge me with bitter herbs," the prophet implores the Lord. It may be well to follow the example. But do not resort to proprietary remedies. Take nature's own prescriptions. Let nature be the teacher and you the physician, so that as a physician you may heal yourself.

With the advance of the season the rule is to get away from fired dishes and to increase the number of unfired foods.

Condiments, like pepper, nutmeg and mace, are proper if given in doses of a dash only. Teas may be lemonized.

When in doubt, use a wine-glassful of fresh pineapple juice before each meal for several days. Thereafter use it on an empty stomach and follow intuition.

Nature calls for lubrication at this time. Not over-lubrication, not an oil bath, but when the body is engaged in purification a small quantity at a time will do wonders.

Be sure you never use eggs with a meal serving cheese. Much trouble could be eliminated if this rule were more observed. The sulphur in the egg and casein in the cheese create disturbances, annihilating all the vitamin of food partaken of.

We need not be food cranks, still it is well not to break rules nature has set for us and continues to present lessons to us throughout all of the objective. Let nature be your teacher and treasure every lesson by following the counsel in deeds rather than confessing an empty creed.

"Blest be the tie that binds,
Our hearts in royal blood,
The fellowship of kindred minds,
Is like to that of God."

WHY CELEBRATE EASTER?

Golden Text: "Judge not; offer no opinion regarding any man; only what is of your own creation you may be free to condemn."

And thus He who is the Life, Light, and Truth—He who is the incarnation of the God-Intelligence in matter—He lives—even as His witnesses testify—upon this most glorious Day of Resurrection, saying collectively:

*"Christ is Risen! Christ is Risen!
Christ is Risen!"*

And may this thought of springtime, the bursting of the glume of seeds, the coming forth of the buds and flowers, continue to remind us of the budding and the blooming of our own being—mind, soul and spirit—that every particle of this incarnate substance, now constituting our whole soul-being, may rejoice in the Resurrection of the Thought Divine within the human heart.—Amen.

From the very rising of the sun in the far east, even unto the setting thereof in the distant west, we this day celebrate the Resurrection of Christ, or Chrystos—the coming forth of the Super Man—the realization of the New Order of things.

The Child of the previous season, the Wintertime, the season of internal or gestative operation, is reborn. His mind, a mind en-

dowed with all the manhood of God, yet unrecognized by the powers that be, unrecognized by the powers of darkness which hover over the earth, retired for a season, for a time. He had to enter the realms of darkness as a testimony against darkness itself, and come out from its error immediately; for to remain in the gates of darkness is not within the designs of progress. Out from the dark slumbering state of humanity, a *perfect man, conscious of the state that characterizes godliness*, conscious of the possibilities of higher operations, gradations, attainments, in view of the ascendancy before Him, an ascendancy unto the Throne of the Almighty—*Christ is risen*.

Thus Easter is one of the greatest creative days on our calendar, whereon each and every soul, if so desirous, if so prompted by its inner self, may also rise from out of darkness, from out of the sepulchre of dying humanity, superstition, ignorance and witchcraft, and come forth in a new garment, that of Springtime, with all the possibilities of the new season.

We have reason to rejoice with the great minds of all the ages past, those existing at this present hour upon this earth, and even with those yet forth to come. We have reason to rejoice at this point of realization and recognition and realize the greater possibilities here upon this earth.

Thus, we shall mingle our voices, we shall add our heart's desire with the hearts and voices of those who sing unto Him who has risen—who *is* risen—who will continue to rise within every human heart:

Allelujah! Raise the strain,
Christ, the God-man, lives again;
He hath burst the tyrant's pow'r;
Yea, He lives this very hour.

Every flower of the field
Wakes, and to Him praise doth yield;
Birds sing wildly joyous glee,
Streams run laughing to the sea.

Buds are bursting on the trees,
Joy is in the air man breathes;
All have broken from their chains,
Naught but harmony now reigns.

I am Resurrection new,
Also Life I am to you;
All the world I have set free,
In me there is Liberty.

Then let every Easter bell
To the world this message tell:
I live, I live again,
And walk, and talk with man.

And we may ask ourselves again and again,
why *we* should celebrate Easter as the *Day*
of *Resurrection*; why *we*, whose minds natur-

ally run on rational lines, radical, intense in concept, in views, in ideas, why *we* should celebrate Easter?

Is not Easter an institution of the church? And have we not said last Sunday that we do not believe in the church? Have we not said that the church denies Him, that the church does not believe in Him, and that the church does not follow His tactics, His methods, His counsel, His evangel? And yet, we would celebrate Easter with those who follow authorities and authoritative institutions of churchianity?

Why do we celebrate *Easter*? We celebrate Easter as we celebrate every other red-letter day in our calendar; as we celebrate great events that remind us of the progress of man, his development, and the unfoldment of his higher nature. We celebrate all the days of festivity that we may be reminded, from time to time, season upon season, and if needs be, every day in the week, as to what position we occupy within the great and grand "Wheel of Chance." In looking backward, summing up all the days of memory and remembrance, we calculate, deduct, and conclude as to the possibilities of the future.

We celebrate this day as a turning point of the Sun in the sign of Tistra, or our sun's ascendancy within the magnetic circles of universal ether; the electric forces and pow-

ers from now on determining the possibilities of the seeds still slumbering upon and within the ground. This is a new season, a Season of the East. The season of the North has passed away. The season of slumber, the wintertime, the Christmas season which rocked the cradle of destiny is past, and today we see every means of nature in operation, manifesting all that is contained within the seed, within the grass-blade, the tree-top, the roots and rootlets, and within every object of nature.

With this season, and with this day, the Sun, that is, the rays, the magnetic and the electric forces emanating therefrom, impart new life unto the earth, a new life within the form of a new garment, for the life, itself, is within the glume, within every object of sense. All the magnetic elements, particularly those in the deep valleys below, emanate more readily toward the distant magnetic needle of the solar orb, and, consequently, radiate heat with greater force.

This season has been celebrated long before there were authorities of state, church or otherwise. Yea, long before this, man conceived of congregating, of collecting together, of combining, of entering into compact. The mind of man has considered every turning point of Nature and realized his own possibilities, and thus he has instinctively followed the promptings of Nature and learned

his lessons from the objects surrounding and abounding him, applying them to his own being. Man, too, arouses himself to new hopes and clothes himself in new thought.

As the sun is rising higher and higher, drawing the magnetic powers with much greater activity toward the ethereal realms, even so *man* becomes conscious of his greater possibilities. He, as it were, is drawn closer to the earth, while the earth, herself, reaches out toward the bridegroom of the heavens, that the *tie that binds* may never be severed.

Easter comes to remind us of the necessity to clothe our mentality in *new thought* and our body with *new life*. Although clothed in the garment of mortality—*we are Life Eternal*.

"He became the first fruit among those who slumber;" He was the first blossom, the first bud that opened among those who slumber in unconsciousness. They are not dead! They only slumber! True, in their slumber, they dream the most terrible dreams, and they do carry on most horribly. It is true, like a somnambulist, they are walking in their sleep, and it is true they are doing dreadful deeds, but they are not conscious of the terror thereof, for they *slumber*; they have not awakened to their real, true inner self, their spiritual, sacred, and divine consciousness. They are slumbering—but "He

became the first-born among those who slumber."

May it be said of us that we, too, are "the first fruit among those who slumber."

And thus we shall say: "I, even *I*, am the first fruit among those who slumber. I, even I, am *the first fruit* among those who slumber. I, even I, am the first fruit *among those who slumber*."

There are those who would ask us how we stand in regard to this physical resurrection of Jesus, known as the Christ. Do we believe that the dead are raised? Have we read the Four Gospels? Have you really read them, yourselves? Have you read them with an unbiased mind, and a mind free from the influence of *theological* interpretations? Have you read them free from the teachings of a catechism? Have you read the Four Gospels as to the Resurrection of Jesus? If you have, then you remember that Jesus was crucified late in the afternoon. At sunset the body is taken down, but the Jewish custom—that of breaking the bones and twisting the neck to make sure the body is dead—is not applied in His case, but He is taken down from the cross and His friends take Him to a private sepulchre, or grotto, showing us that after all, he who will continue to hold the mind, he who will not lose the pivoting point of the centralizing thought, even in the greatest of danger, will find or attract

unto himself such means as will hold him above all cunning designs of humankind.

You want to read the Gospels well and carefully, and you will find that He is not dead. What a comfort to a thinking mind, to a reasoning mind, to a rational mind!

What a comfort to the mind that loves and struggles for truth! What a solace it is and what panacea to the bleeding heart to find that "He is not dead; He liveth!"

Here is the point we are to make, each and every one of us, to our satisfaction, that, even though He was forsaken by the world at large, even though He was forsaken by God himself—for it had to be so, and it has to be so with each and every one of us that we may realize the necessity of our own Ego to tread alone life's pathway, and thus learn the greatest lesson in life—to *stand alone*. He stood *alone* in the Garden of Gethsemane. *Alone* He ascends the cross, there to realize: It is finished. But He did not remain upon the cross; He did not die upon that cross, and although His body is laid away for a time, He is not dead: the intelligence still slumbers within that physical makeup of His. It slumbers there that it may realize the somnambulistic state of the world, in order to become the concentration point for all humanity. He slumbers there as a testimony against all the world that He may be free from all the attachments unto

matter. And thus, collecting His inner, His better self, His higher, diviner sense, His endowments, attributes, talents, and gifts, He comes forth as the superman. He has paid for the love He imparted unto the world, as have all those who have been before Him, and as will all who follow in his footsteps. And they will continue to pay the price, for, remember, as He, himself, said: "Thou shalt not come out of it, until thou hast paid the last farthing,"—not until every experience has been made, not until thou hast learned the lesson *to stand alone*, and thus be born of the spirit.

He may be dead to the world. He is dead to the church. He is dead to the state. He is dead to the authorities and authoritative institutions. To them, *He is dead*—but unto His own, "He Liveth." And He continues to live in the minds of all those whom He has drawn unto Himself, as He hath said: "Even as I be lifted up unto my Father (unto the realm of the fatherhood of God) I shall draw unto me all my kind."

May we, then, be of those who have been attracted from time immemorial, realizing the pivoting point around which encircles the "Wheel of Chance," and rise unto illumination of spirit like unto the solar sun, and in one common end, that we, too, may be drawn by that Infinite Cord that leads to the Bosom of Love where our hearts beat in unison

with the Ruby-Heart of God, and bring forth "the first fruit among those who slumber."

And again we shall say: "I, even I, *am* the first fruit among those who slumber. I, even I, *am the first fruit* among those who slumber. I, even I, *am the first fruit among those who slumber.*"

And in closing, we shall cherish the Golden Rule:

"Judge not, offer no opinion regarding any man. Only what is of your own creation, you may be free to condemn."

May it impress itself strongly upon our minds that we, too, may never make a mistake, and follow the counsel of Jesus, which says: "Judge not lest ye be judged also. Offer no opinion regarding anyone. Only what is of your own creation, you may be free to condemn."

With that we shall sing the chorus:

"Then let every Easter bell
To the world this message tell:
I live, I live again,
And walk, and talk with man."

As a nation is nothing more than an aggregation of men, its characteristics are like those of men, and show passions, vicissitudes, exaggerations, indecisions, envy, jealousy, uncertainty, aspirations, aggrandizement and self-interests.

THE RESURRECTION OF JESUS

The garden was still; Mary, weeping,
Came slowly to His grave at dawn;
Saw shadows, as enemies creeping;
Her courage, her faith almost gone,
For doubt even the truest entices,
When trials have darkened the way.
She came with her packages of spices
To place on a remnant of clay.

Faint not at wounds of a Master;
Weep not o'er a catafalqued king,
For *hope* will bring angels much faster,
The song triumphant to sing.
She *knew not* her Lord when she met Him;
An empty grave filled her with dread—
Oh, Mary, so soon to forget Him,
So soon to *believe* He was dead!

"Why weepest thou? I have arisen;
Go tell them in Galilee's way,
I walk, let not sorrow bedizen,
For I am arisen today!"
The boughs bent down low in the garden,
While Mary fell down at His feet.
"Rabboni, oh, give me Thy pardon,
To hear it in Thy tones so sweet!"

The mists from Judea had lifted—
Golgotha, blood-stained, stood in sight;
Sunrays streaming through the clouds sifted,

To bathe Him in glorious light.
Caiphas was deep in his slumber;
The mother of Jesus dry-eyed;
Disciples, eleven in number,
For Judas in horror had died.

When Mary was given a blessing,
We know not the words that He said.
So precious to her, thus confessing
Faith failing, she had thought Him dead,
While Jesus was breaking each fetter,
John carried fresh garments without,
Believing his service was better,
He saw when the Master came out.

Now we may declare to each other,
To me has my Savior appeared,
Rejoicing today, sister, brother,
Breaking bread, drinking wine endeared;
No rabble, and no cross to presage,
Our gravestone has been rolled away.
And gladly we utter this message—
"Behold! I am risen today."

EASTER CALL

The bursting of nature's tomb calls to us:
"Death where is thy sting; hell where is thy
victory?" With the phenomenal about us,
recalling to our mind the possibilities of life,
we may as well arouse our being unto a new
life and with greater courage enter the cur-

rent of daily walks proclaiming victory.

"Christ is risen" continues to ring in our ears, while the eyes behold in nature everything attired in the garment of resurrection. *Christ* is the first fruit of resurrection. *Christ* is the Order of Things. *Christ* in everything.

"Man behold in things of nature,
Whether great or small the creature,
Yea, behold the face of thy creator."

With renewed courage and divine efforts we, too, must arise like the disciples on the way to Emmaus and proclaim that the promise of the Savior has found fulfillment: "With these eyes of flesh ye shall see God."

May we, with each consecutive day throughout the seasons to be revealed, grow in the new thought of resurrection and become conscious of the New Order of Things, until everywhere about us we no longer see the cold winter of materialistic freezing, but the bloom of the lotus flower—"Christ in me."

"Oh blessed thought, oh glorious thought,
And oh, how sweet it is
That in the presence of our own
We dwell in Eternal Bliss."

History is the summary of personages and events characteristic of ignorance and superstition which rival each other in the race of self-aggrandizement.

AINYAHITA'S EASTER ODE

Oh Lord God Mazda, Infinite throughout
endlessness of space,
Ever present within time and throughout
eternity,
Clothed within the magic illusions of the
objective:

I see Thee everywhere, and in everything
the outlines of Thy countenance;

I see Thee in the humble grass blade multi-
plied ad infinitum;

I see Thee in the flower, shrub and tree-top
fanned by the soft breezes of Vayu as
if cooling a fevered brow;

I see Thee in the sand-kernel of crystallized
splendor;

I see Thee in the pebbles displaying manifold
colors;

I see Thee in rocks and boulders as they
loosen from the mountain-sides de-
claring in a language all their own a
time of release;

I see Thee magnified in the outlines of hills
and mountain-tops declaring majesty
within solidity;

I see Thee in the scintillations of the dew-
drop at early morn;

I see Thee in the babbling brook as with clear
laughter ripples bathe the bedrock;

And I see Thee at early dawn and in the gloaming of the twilight, drawing lines and mixing tints, attempting to display Thy divine countenance;

But in the countenance of man I see Thee in all Thy majesty and glory awaiting recognition which alone leads to realization.

Be Thou ever near me and give me strength, the strength latent within the compass of my being, to ever remain within Thy friendship, oh Lord God Mazda. Be it so.

REVIEWS

MAZDAZNAN RACE-STUDY

Such is the title of a book. In appearance it is a small volume of 100 pages, its contents encompassing the entire unfoldment of mankind. It almost seems as though the magic hand of eternity had annotated in the brevity of a diary, the most intrinsic happenings of the human family, and in leading us onto a high, high mountain, from which, with a single glance, we may, while looking backwards, survey the entire route of thousands of years, which humanity has passed over up to the present time, and, simultaneously, clearly see the pathway of the future, which humanity but needs to tread to become extri-

cated from the confusion of the present time, and to attain to a luminous, pure, carefree, happy future.

Never heretofore has anyone unrolled before us such a comprehensive and deeply extended representation of the history of humanity; never has anyone else placed so clearly before our gaze the close connections of universal historical happenings, and none other ever expounded and explained the great worth and significance of surrendered monumental Holy Writings in so logical a succession—from the times of origin—as does the Master in this volume.

The Holy Writings of the Aryans, hitherto misunderstood by both the learned and the unlearned, appear distinctly and just as they are: historical and genealogical books written in their day with the determined purpose of again reviving the Aryan teaching of evolution in the minds of the people.

Even in such a mystical attestation as the Revelation of St. John, the Divine, the light envelopes the darkness. Its author, the Greek scholar, St. John, in his day was one of the most ardent defenders of the peace idea of the people, in consequence of which he was exiled, banished by the reigning rulers of that land. During his banishment he penned in emblematical language his Revelations, which today are beginning to be realized. Those desirous of real comprehension of the spirit of

the times and wishing to successfully work jointly toward a peace, must familiarize themselves with the train of thought of this estimable work.—*Ambassador David Ammann.*

“THE CALL OF THE WORLD”

Such is the very significant title of a book of travels by Dr. A. S. Wadia, M.A., of Bombay, India, containing comments on his trip around the world in 1915. Significant, because of the duality of such “Call” and the interpretation each could apply thereto for himself after a perusal of the book.

To Mazdaznan, it is interesting to remember that Dr. Wadia's name appeared on the program of our great Peace Gahanbar, held in the Festival Hall at the 1915 International Exposition at San Francisco; but, owing to difficulties of transportation, etc., due to war conditions, his introduction to our people was delayed until a later time, as was the presentation of his views on the subject allotted to him. Otherwise, a description of this very far-reaching event—with its momentous inspirations and resultant actions, such as the propagation of the now universal thought of “The Federation of Nations,” then inaugurated on Independence Day—might also have been recorded, greatly to the edification of the world at large.

"Westward is the trend of civilization" and one of the chief objects of holding that Gahanbar at the Golden Gate, situated on the western coast of the New World, was not only to fulfill the infinite designs, but also to bring home to humanity the great need at the present time of the higher orientation of occidental thought—the old made new, that the merging of the gates of the East and the West might be realized as predicted, in practical and up-to-date actuality.

Besides the great depth of learning, experience and scholarship which Dr. Wadia brings to bear upon the times, peoples, places and things he encountered, he intuitively and observingly analyzes this "Spirit of the East and the West" to a remarkable degree, thus enriching his readers by his broad and tolerant, yet searching, and, if needs be, critical views; sparing not even himself because of his unflinching love of truth.

One feels indeed that this is no ordinary book of travels, but a very intimate, inclusive and natural account of personal experiences impersonally described by one possessed of the highest gifts of literary excellence and realistic expression combined with a rare poetry of feeling; and yet withal, such scientific modernity that its pages could not help polarizing more closely the Old and the New Worlds, cementing with more singleness of

purpose and vision the ties that bind all Aryan races to each other.

But what, coming from a Mazdaznan of the East, is of particular and potent interest to us is, naturally, the account of his impressions of Mazdaznan, our Master, our people here in America, the comparisons he draws and infers and the sense of relationship he felt. Apparently his warm welcome and the hospitality everywhere extended to him was not unappreciated, as he writes most charmingly of his introduction to our "Household," and describes in more than cordial terms his pleasure as regards friendships made, particularly that with our Master, whom he first met at the "Northern Stronghold." Later we hope to publish some extracts in this connection, including also others pertaining to his visits and receptions at "Little Bethany," Lowell, Mass.; Washington, D. C., and Los Angeles.

Suffice now to say that his book, containing and because of these accounts, will prove historic and be much prized and sought after, and its author accorded respect and acclaim for such an accomplished record, as well as for the underlying motive that must have prompted—even if at first unperceived—such a tribute and convocation as may be found in the "Call of the World."—*Guromano*.

Rubaiyat

To be read carefully and in the light of our tumultuous days, reading between the lines in search of the spirit revealing an interpretation.

In youth my thought these golden dreams
evolved:

"World's problems? Oh, how easy they are
solved!"

But wiser now speaks Old Age: "I see,
That all my efforts are in naught dissolved!"

* *

Of all the people I have ever known,
Two kinds of Happiness were to me shown—
One kind that searched for worldly mastery,
All others, fools, who would leave good alone.

* *

For many, many years I have sought
For friendship of a brother of my thought,
Who would not suddenly end our friendship's
cord,
Nor break his word, nor turn from me at
naught.

But of how many friends to learn I had;
That anything but brethren I have met;
And, oh! how oft, how oft did I replace
Such brethren with another ill-bred set.

* *

At last, when year on year had passed away,
Some said: "Your wish became your enemy's
prey."

Good God! As long as Thou wilt let me live,
I'll seek no more for friendship in Man's lay.

* *

I leave this World in strife. As guiding light
I gave Mankind one of my jewels bright,
The rest shall seal my silent grave, as now
No one would comprehend them, sane or
right.

* *

Of two and seventy creeds I chose but Love;
Which once came down as Holy Spirit—Dove.
I love *That Love* with all my heart and joy;
All else for me is nothing—but a bluff.

* *

Against Cupidity I closed my heart,
Thus I am free from debt, and need no guard.
The Lord, my Guide, my Friend, knows what
I am,
To Him alone I open all my heart.

Thy Grace forgives all my iniquity,
And leads me to Thy Realm of Majesty.
The Book of Life I do not fear at all,
Since Mercy Thine clears all impurity.

* *

What can we learn from ten-tongued Lily,
and
From Cypress with her hundred hands? The
plant
With her ten tongues is silent; and the plant
With a hundred hands ne'er picks, nor steals
—my friend!

* *

Life grants but seldom that which craves our
heart;
Our hopes are nothing but a baffled thwart;
Our minds, perplexed and vexed, with sigh-
ing say:
"Too late we came, too soon we must depart."

* *

Ye talk: "I'm proud to be a bibber?" "Yes!"
"Or else a giour, or even pagan?" "Yes!"
"But why? All sects claim me to be their
own."
"That's wrong—I am my only own. Ah, yes!"

Keep all your Secrets from the indiscreet,
Ev'n hide them from the nightingale, indeed.
It's strange, yet true, that we are forced by
law
To never speak our thoughts nor mention
deed.

TELESCOPIC VIEWS

"What we have in both body and mind we carry over to the 'other world' with us. There is no physical side to love and there is no childbirth, although there is a close union between those married persons who really love each other. Only those who have sympathy shall foregather. The sullen husband and the flighty wife will no longer be there to plague the innocent spouse who is the victim of the mate's disturbing ways. It is all sweet and peaceful. It is a long rest after the nerve strain of life. Happy circles, life in pleasant homesteads, beautiful gardens, lovely flowers, green woods and domestic pets—all of these are described in messages from pioneer travelers who have at last got back news to those who still loiter in the dingy old home. It is described as a place of joy and laughter and games and sports and peopled by those who are without deformities or bodily weaknesses. Let no woman mourn her lost beauty. Let no man sorrow for his lost strength. All is waiting on the other side. Every earthly thing has its equivalent. Scoffers have guffawed over alcohol and tobacco, but if all things are reproduced it would be a flaw if these were not reproduced also."—*Sir Arthur Conan Doyle.*



Systematic Thought

By Zarlivana Marvin

MATTER PERFECTED

It would seem almost unnecessary to dwell at length upon the subject of matter, were it not that we wish to make clear the teachings of Mazdaznan to those who are taking it up for the first time.

We know that Nature is infallible. Where disturbances occur and disease manifests, there have been transgressions of Nature's laws either by that man or his forebears. Much ignorance exists regarding man's attributes and endowments. Even when aware of the fact that he has twelve senses, he is usually content to remain in an unawakened state and to remain under the delusion of his ancestors. Even those calling themselves well, show unmistakable signs of disease, and readily fall a prey to it; actually perpetuating diseases of a contagious nature—some by giving them recognition, others by ignoring them, although suffering.

Matter is neither to be denied nor ignored in any or all of its forms. Those who, from the beginning of the white man's appearance on the earth, have handed down to us methods

for the perfection of this instrument, the body—methods that have been found of paramount importance in making man a highly intelligent being and enabling him to express spiritual attributes and endowments far in advance of the other races preceding him—have found that matter is the manifestation of life. That life, as an ever creative principle, remains invisible, and we see its manifestation through matter.

It is here that we submit Mazdaznan not only as the oldest but also as the most logical philosophy in the world, being able to prove and demonstrate its declarations in every domain of consciousness and giving spirit its rightful place in the hearts of men as well as throughout the universe, ever active and ever present. But to say that *all is mind* is misleading, even though it were to be called *Divine Mind*. We prefer the word *Intelligence*. Our attention having been called to the mentality manifesting through the brain, we at once take up the subject of strengthening and developing the brain cells to their highest efficiency, so that they may more effectively be used by the intelligence.

The supreme creative force whom we call God, omnipresent, omnipotent and omniscient, expressing the highest in collectivity, but to a degree only in all things animate and inanimate, according to the relative importance of the instrument through

which the expression is made. All things have some value, else they would not exist. We would not think of God creating anything absolutely valueless, consequently, we do, as God did in the beginning, pronounce them good.

We take it, since we are told, that it pleased God to create man in His own likeness—that is, having the same spiritual attributes—that it was for the purpose of manifesting Himself in varying degrees in accordance with the spheres occupied. While the perfection or state of evolution on other planets within our solar system remains a matter of speculation to the majority of us at least, we all are willing to admit that a perfect man, or perfect woman, a perfect child, are wonderful, and are the highest expression of Divine Intelligence. Investing them with this prerogative, we at once conclude they must remain holy to continue to manifest perfection. They must have clean, healthy bodies, and sound, happy minds—an example worthy to pattern after. They must be good citizens, good friends, good on Monday as well as on Sunday, eating only that which was intended in the beginning to be the food of man.

The fruits, grains, vegetables and nuts are to be partaken of intelligently, according to season, climatic conditions and the temperament of the individual. We leave nothing to so-called chance, but consider that every-

thing we do, that is worth doing at all, must be done well. To be conscious, the body must be equal to the mind, and the mind conscious of the operations of soul and spirit. Great geniuses, authors, poets and statesmen who have enriched the world of literature and left names seemingly imperishable, have dimmed their luster by the mind operating in diseased bodies. None but a sick man could have written Poe's "Raven"; none but a drink-sodden brain could have conceived "Don Juan"; nothing but chronic invalidism could have saddened the pen and veiled the soul of Elizabeth Barrett Browning; nothing but a loathsome disease gnawing at her vitals could have made our greatest poetess fail to listen to the still small voice within, leaving the path which had led her to a knowledge of the true and living God, and becoming mired in the bog of superstition and uncertainty which she had come to help lift humanity from. As long as she fulfilled that mission, she traced with her pen in letters of fire on the dark curtain falling before the face of the world, the most sublime truths. She said to the clergy, "Thou art the man" who is perpetuating ignorance in the minds of the people. She was a poetess without a peer in her generation, and we earnestly pray for another who will not fail to keep her body in tune with the infinite by observing Nature's laws, and who will be willing to accord to her in-

structors their just place, and to recognize those who are the greatest.

It is useless to think that the mission of another can be filled worthily by us. Each one of us has our own. Lord Byron came with a coterie of poets destined to bring harmony on earth by fixing the thoughts of men upon rythm; that they in a manner succeeded is testified to by the peaceful reign of Queen Victoria.

They dealt with the live issues of the day, and for that reason men read their verses, but the minds of those great luminaries became enslaved by the extravagance, folly and debauchery of the times. The negative brain cells were excited by the alcohol continually being created in their stomachs by consuming large quantities of rare beef and game, washed down by unbelievable quantities of intoxicating drink. There could be exceptions made that some were less debauched, but this is not an article on poets, but on perfection in matter enabling the mind to give true expression to its real entity. The great soul of Lord Byron came to loathe its body as Jeremiah, the prophet, loathed his underground dungeon, and it sought liberation.

The unseen protected him and avoided his meeting sudden death on various occasions, as they do all such as he, but at last an appeal was made to his love of right and hatred

of oppression, and he hurried to the Isles of Greece to help liberate them, fitting out the expedition at his own expense. Here the liberating forces went to war in earnest, not for Greece, but the freedom of that soul no longer able to pursue its mission in that incarnation, and in three weeks, as men count time, it took its flight. His body was consumed by a fever that a true Mazdaznan would have escaped, or, if on account of the contending forces about, it had become contaminated, in three days' time the fever would have been cast out.

Byron came to bring peace on the earth—not a sword. This is the mission of everyone who writes verse, however humble. The Declaration of Independence is right, "All men are created equal"; that is, with the same number of brain cells that may be opened, and we do not have to hide our charter in an oak as our forefathers did. We are free within our own heads to develop and manifest godlikeness. Desirable as health is, the means to attain and preserve it do not appeal to those living in a state of unrest, malice, greed and envy, which conditions in themselves are symptoms of deep-rooted disease. They do not associate health with what they term religion. They do not know the relationship that should exist between body, mind, soul and spirit, and that one con-

dition of perfection applies to all, since there is but one source of supply.

To them God is a long way off, to be reckoned with on a deathbed, perhaps, while others are satisfied to have the matter settled with a part of the life insurance after they are gone.

Until the world accepts the truth, it will go on in its malady, creating conditions, continuing to reject those sent to it who come declaring, "Ye must be born again. Except ye became as little children, ye cannot enter the kingdom of heaven." Then proceed to find what and where heaven is, and also where God is to be found.

Hark, my soul, the word is spoken
That invites us to the feast;
Wisdom, love have sent the token
That admits us, e'en the least.

Thus to make the thought creative,
Body, mind and spirit whole,
Here and now of heaven a native,
Aiding us to reach our goal.

Gone with creeds are fear and blindness,
And we dare to stand alone;
I am health and wealth and kindness,
Come to welcome all my own.



Mother's Voice

No Nation can rise above the level of its womanhood.

Edited by Maria Rose Ruth Hilton

LIVING THE LIFE

(By Mother Maria, December 13, 1918.)

We are living at a time when the whole world has turned into a camouflage, and, in order to keep up with the spirit of the times, we have to turn into a camouflage ourselves. And as we have to go out among people, we take on the reflections of the world, more or less. But whatever we may take on, we are not to harbor it.

Now, that is why the exercises, as given in our preliminary work, are of so much importance. If you and I, or anyone, shall survive the storm—for it is only the "survival of the fittest" at this time—it will be because we have found the *key to Mazdaznan*. If I have not found that key, if that key has not been revealed unto my heart and mind, will I weather the storm, or will I flounder in the great storm—will I go down?

These are the questions that we must face. These are the questions that are of moment, that come home to us now. The vital question now is: *am I living the life?* If I am living

the life, then, as the Doctrine says: "To know God is life eternal."

The object of these Friday night gatherings is not to practice our exercises, for we have our physical gymnastics at home, and we have our mental training as well. The mental and the physical must go hand in hand, must be polarized. By having found the polarization, having found the key, then no good thing will be withheld for those who walk uprightly. If we have solved the physical problems thru diet and become polarized through the breath, then we are ready for the study of Ainyahita, and to drink at the fountain which unlocks the heavenly treasure house, where we may eat of that ambrosian bread and drink of that nectar wine that satisfies. It has come to our people, as a school of initiations, beginning with the first chapter, leading us on and on, until it comprises a whole book in consecutive order. And it is of great moment to our spiritual felicity in years to come, because as we grow, unfold, develop and mature, we enter into these locked chambers, and we shall have revealed to us, not one secret of Nature, but the very treasures of heaven.

And there she stood, Ainyahita, the Pearl of Heaven and Diadem of Earth. Now, have we thought what is really embraced in those words, "Ainyahita, the Pearl of Heaven and Diadem of Earth?" All that is grand, rare

and beautiful in earth is crystallized in that "Diadem of the Earth," and all that is glorious is crystallized and embodied within that "Pearl of Heaven."

Ainyahita represents every woman, and she represents every man, in principle; therefore we may see every woman as an "Ainyahita." And inasmuch as man, especially in his freed and conquered state, represents the virgin soul, he also has a just claim to Ainyahita. She represents a dream that is symbolized for a Great Truth.

Having accomplished the work in the mind and the body, then, you may soar to the very heights, and there with discerning eye from the loftiest heights, you may perceive the tiniest part of the earth, representing the intuitive power, perfect in mind, freed in soul. Then that great intuitive power speaks to us through the greater. It will reveal to us the Living Word of God. You are that Living Word, and the reason that the eternal Chrystos has been worshipped throughout the ages is because He became manifest in the Living Word. Therefore, He, the Perfect Man, she the blessed Perfect Woman, bearing to each and everyone that vital message of courage and upliftment, that nothing be withheld from her in that glorified exalted state.

It is a glorified message when the awakened woman may know that she may join hands

with that awakened soul and spirit, that she may come into her own. And thus, when uplifted, she shall glorify her brother, man, and all the world shall be uplifted and the Kingdom of God be established here upon this earth. And that is the blessed hour for which we wait, the glorious dawn of the new era.

And it is for you and for me to be among those blest ones who may usher in that Glorious Era—the birth of the Transparent Race.

“Spenta Ainyahita,
Favorite of Lord Mazda,
Before Thee pleading,
Send Leaves of Healing—
Spenta Ainyahita.”

HEREDITY

Prof. Lambert, of the department of biology of Colorado College, states:

“The conditions of the human race in the future will depend, as it has in the past, upon the admixture of race characteristics.”

He declared that the question of heredity was, perhaps, in the long run the most important of all problems facing the world today.

Three great races, he said, have determined the history of Europe. One of these, the Nordic, is represented in its purest form by

the Scandinavians and to a large extent by the English and Scotch. They have been characterized in all ages by a genius for exploration and rule. They are a long-headed stock.

Another great race is the Mediterranean, which Prof. Lambert said was pre-eminent in literature and idealism. Socrates and Plato represent the highest products of this civilization. Contrasted with these two types, which have led the world in ancient and in modern times, stand the square-headed Alpine race, with its low standards of life, its brutality and its lack of ideals. The Europe of today has been created by a combining, or clashing, of these three types.

The most admirable combination seems to have been a mixture of the Nordic strain into a Mediterranean stock. Cæsar and Cicero are examples of such a mixture. When the Nordic stock has clashed with the Alpine, one of two things has happened. Either the Alpine blood has become predominant and the fine qualities of the Nordic have disappeared, or else the Nordic folk have preserved their integrity by the formation of an aristocracy which refused to mingle with the predominant Alpine blood. The mixture of these two races is shown in the modern Germany. Goethe and the great intellectual leaders of Germany have been of the Nordic stock, while the masses have become increas-

ingly Alpine, both in blood and in characteristics. This retrogression, Prof. Lambert declared, constitutes the real tragedy of Germany.

Many scientists, according to the speaker, are very pessimistic as to the outcome of race admixture, and they freely predict the eventual passing of the great Nordic race. While not subscribing to these fears, he pointed out that in America, particularly, the problem is not alone the implanting of ideals into the great mixture of races that form our population, but also some attempt at the developing of desirable social types. Such selection and development cannot, of course, be enforced by law; but through the spread of knowledge, they can undoubtedly be introduced to a great extent as working principles in our national development.

The laws of heredity are, in a large measure, known to scientists since the work of Mendel, some fifty years ago. By means of this knowledge it is quite possible to indicate with a considerable degree of accuracy the ultimate results of a given union. Prof. Lambert elaborated this point with an interesting series of charts, illustrating especially the way in which feeble-mindedness, musical talent, near-sightedness and inventive genius are inherited. The practical application of the Mendelian laws to race admixture con-

stitute one of the great problems of the future.

Our great efforts in the immediate future, and, perhaps, always, must be toward the development of outstanding leaders and toward the fostering of leadership wherever it appears in particularly gifted families, through wise marriage which will tend to perpetuate those great qualities. Though he was not advocating eugenics, Prof. Lambert declared, his doctrine did lean in that direction. He was rather advocating the kind of wise selection which aristocracies in all ages have tended to make. Perhaps, he concluded, after ages of development the average of intelligence and character may reach so high that we do not need great leaders, but the race has a long way to travel before it can hope to attain this end.

SPONTANEOUS THOT WAVES

Moral qualities often reach farther than talents.

A man may reign but not govern—he may use the pen and still lack good judgment.

Instability is born of imagination which sows the seed of vice and crime.

Unfinished thought waves lead to unhealthy imagination and, being void of creative energy, breed either despondency or frenzy.

Federation of Nations

Edited by Nellie Wheelwright

STUDY OF MAN

To be informed on topics of a worth-while nature and to study them are phases which need to be considered when engaged in such a subject matter as that of the Study of Man. In the attempt of giving a synopsis of the progress of the human family at large, we never intended to go into details; neither did we care to confine ourselves to provincialism. The original idea was either to recall to the student's mind lessons which, perchance, had been forgotten, or, perhaps, had never been considered seriously enough to make them a part of the daily walks of life.

In the Study of Man our interest in the relation of races ceases as soon as we have established the connecting links between them. Once we find the means employed by evolutionary laws, enabling us to find our own race, the White race, and that race considered the last of Nature's accomplishments, all our attention is to be given to that race,

that we may familiarize ourselves with the purpose and goal of our kind.

We have discovered that the White race is not at one in its aims and objects collectively; that dissention and separation from its original purpose have suggested chasms of difference which to bridge over is left to the spirit of the times. Until then the race has to undergo great tests before the highest aims can be materialized.

With all of the existing differences of the tribes, tongues or nations of the Aryan race, there has been a certain silent desire on the part of the progressive minds to bring about union, harmony, mutual relations, and, if possible, final emancipation, which to gain is possible only through internationalization that would break down the barriers of misunderstanding.

The study of the history of every tongue, tribe or nation reveals that the majority of people always entertained the strong desire for mutual relations, but the ruling minority, whether ecclesiastical or political, never would favor such a step unless the latter assures aggrandizement and a great levy of authority to the few *in authority*.

In this respect even churchianity, though parading the teachings of Christianity, the Fatherhood of God and the brotherhood of man, has fallen short in the promotion of peace, prosperity and perfection, and lost

itself in heresy, dissention, discontent and slander, keeping at bay any advances toward mutuality.

The revival of combative tactics will by no means remove error from our presence; if anything, it will only fan the flames of hatred and malice unto renewed dangers which no power can avert, the price always remaining the same—suffering and destruction.

If the old is to pass away and new methods take its place, we should consider the desires fostered by cultured hearts and the demands of reason, advanced by balanced minds. The sacred desires of the pure in heart must be considered.

As far as tribal tendencies are concerned, tendencies which are the result of climatic and local conditions, we need not give any thought except when concessions are to be made, and which appear a necessity so as to come to an agreement whereby the greater number of interestants may be benefitted.

Beginning with the *Anglos* and its various branches, we must be able to sum up the principal characteristics and the interest taken in certain lines of economics before a house now divided against itself may carry its designs to a successful issue.

The same attitude has to be taken as to the *Slav* and the *Latin* tribes.

In some instances our consideration has to be far more voluminous, so as to gain the desired end, yet in no wise should any partiality be shown just because of certain peculiarities which have little or no bearing upon an issue. And again, where there's a will there's a way, even a way out of apparent difficulties, as in reality most of the misunderstanding is traceable to ignorance of purpose.

Churchianity attempted to bring together the widely separated tribes through the teaching of Christianity, but failed in its attempt, due to self-interests.

Political movements, like those of imperialistic lore, attempted by the use of the sword to sever the Gordian Knot of differences and unite all the democracies into one grand empire, emblematic of the Kingdom of Heaven. But all attempts were put to naught through self-interest.

Movements upon movements inaugurated by tribes in the attempt of arousing an interest among closer tribes have arisen, only to fall into oblivion again, owing to self-interest as the final motive of such movements.

Nevertheless, all failures have only the more stirred the hearts and minds of the leading factors in humanity and to pray all the more diligently and earnestly, with better understanding and reason: "*Thy* dominion

come; *Thy* will be done *on earth* as it is in heaven."

There may be but comparatively few in every tribe, or nation, to intelligently impart their thought waves to the bulk of humanity; nevertheless, the incentive is evident everywhere, and the desire toward finality is on the increase, even though from the highest to the lowest the means, time and possibilities are veiled in the occult and are still in the obscure. Even the most strenuous oppositions and the greatest objections offered only help to hasten the day unto realization, while the means to check movements destined to carry to an issue the only plans of salvation and redemption all the more arouse interest among those who are thought to be in slumber, while the very dead shall arise from the graves of superstition and be seen in the city of abomination, testifying to the rise of an era of peace, prosperity and perfection.

Although the present dilemma in the world may suggest chaos and look very discouraging to the faint in heart and narrow in mind or shallow in hope, we, nevertheless, have the assurance of the coming of a brighter day, even as after a storm the sun shines all the brighter, while the objects of Nature not only appear more inviting, but prove far more useful and a source of blessings.

To the extent that differences arise among the *Anglos* tribes, even so much farther shall

the possibilities unto mutuality be dispersed. And again, to the extent that mutual understanding draws the *Slavs* and *Latins* closer to one another and unites them with the *Anglos*, all the sooner shall differences disappear, and, like leaves bitten by the north wind, be scattered and blown away.

Although we should acquaint ourselves with all the peculiarities characteristic of tribes and nations, such familiarity should not tend toward self-interest, but, rather, awaken the sympathetic cord and help unite heart with mind, so as to all the more exercise good judgment and bridge over all the differences, thereby calling out admiration rather than criticism. Nature herself suggests variety in complexity to insure a larger scope of recognition, and not defiance.

The arrogance of an American is not to phase the diplomacy of an Englishman or the naivety of a Bosnian. Such arrogance is rather the result of frontier exposures and pioneer struggles, which disappear before the polish of diplomatic association. While the practice of diplomacy can be accounted for and need not be thrown upon the scale of justice with a thought of vengeance, since diplomacy is the result of necessity, arising from association with hostile people whose friendship means self-preservation.

The naivety of a Bosnian may "get the goat" of a Teuton, still we must remember



that the admixture of tribes, alternated by miscegenation of relative blood ties, has created mental stagnancy which, to overcome, will require radical change in environment.

It would be very unscientific to propose excuses for the peculiarities of one tribe when compared with the peculiarities of another tribe, since the phenomenal is due to conditions in which the individual as well as a whole commonwealth has not had sole control. It is for this very reason that the Study of Man becomes a necessity, so as to fathom cause and effect and through mutual relations arrive at an understanding conducive to a change for the better in which each and everyone may participate with equal measure.

Differences in the mental as well as the physical are rather wholesome and prove the limitlessness of an Infinite Intelligence. But these differences must be made to blend, or to dissolve, as do the dissonances within a musical scale, which, to accomplish gracefully, needs the master touch and the knowledge of harmony. In social economics it requires the acquaintance and understanding of the relation between the tribes, tongues or nations, and the influence brought to bear on the inherited tendencies of races whence we have sprung.

And then again, we must be prompted by an unbiassed mind to deal with types, and be charitable to the habits acquired by them

through associationship with others, if we are to have a real understanding of humanity at large and be just in our deductions.

INVITATION

We are forcefully reminded by the spirit of the age to cherish religion and associationship that through them we may obtain strength to endure in a world that is crushed and to strengthen the budding real thought of peace, so aiding in the materialization of religion, or the Peace League.

The Peace-Thought is the inherited fortune, the treasure of the White race. As soon and as often as it was lost, the race went into a decline; thereafter it was only through gigantic floodlike processes of purification, bringing reflection and reform, that it could arise anew.

Similarly, or corresponding with the fall and rise of the race, do we find the influence of woman in the life of the people. As soon and as long as woman sustained her due position as a sister and a mother, leading a life equal to the embodiment of the inward conscious principle, the race ascended and advanced; and as soon and as often as she lost sight of this sacred trust and became the plaything of man, the race degenerated into lust and sickness, leaving no room for harmonious peaceful thoughts, words and ac-

tions; and the laceration of the people by national and religious wars was the result.

In such a profound and deep period of racial development Mazdaznan raises its voice and calls out to all trustworthy men and women to go ahead, and through their own individual efforts prove worthy examples for others to pattern after, thus leading the race out of the mire of deterioration and decline onto the heights of progress.

The light shines forth once more, and again we are made conscious of the presence of the Star of the Magi and the Aryan precepts and statutes of development.

Especially has woman again begun to feel and realize her task and her rightful position, and, no doubt, the entire equality of rights with man will come to her in her own feminine way. She begins to perceive her power and her finer senses are awakening—particularly divine inspiration and foresight—through which the conscious guidance of all things, yea, even of all mankind, is entrusted to her or placed in her hands.

It behooves man with his intellectual faculties to uphold and sustain her in this position, *so that woman's creative principle may be fashioned into a useful and serviceable life.* Not only a century, nay, a thousand years, can be brought into the arena of action by both man and woman while walking hand in hand, i. e., setting their seal upon

a ceaseless, peaceful ascent of humanity.

In this vast and pure thought we will all mutually and constantly strengthen each other so as to realize more and more fully the great possibilities within ourselves and then to spread broadcast this revelation to humanity, bearing a thousandfold, yea, a richly blessed harvest.

So is issued the invitation to all our household and their friends to gather with us in the desire for active participation, so that our mutual work for the welfare of humanity, with the power of communion with the particular mode or customs, may receive new vigor and incentive to still greater deeds and blessings in abundance.—With love, *David Ammann*.

HISTORICAL NUTSHELLS

A compromise between monarchial and republican ideas gives rise to plots and insurrection.

Political passions make a liberal form of government very difficult to maintain.

A public career knows of no game laws; hunting goes on all the year.

Public opinion is nothing more than the negative magnetic needle of the dial plate which marks by turns the variations in this atmosphere of human affairs.

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of MAZDAZNAN, published monthly at Los Angeles, California, for April 1920.

STATE OF CALIFORNIA,)
COUNTY OF LOS ANGELES) SS.

Before me, a notary in and for the State and County aforesaid, personally appeared Kurt Graichen, who, having been duly sworn according to law, deposes and says that he is the business manager of the Mazdaznan Press, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to-wit:

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Managing Editor, none.
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Issued monthly by
Mazdaznan Press
 Los Angeles, Calif. U.S.A.
 \$1.- a Year By Copy 15¢.

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MAZDAZNAN

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Published monthly by the Mazdaznan Press, 865 W. 21st St., Los Angeles, Cal., U. S. A. Copyrighted 1920 by Mazdanan Press. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

DIRECTORS: A. F. Gault, Chairman; Wm. K. Sandberg, Vice Chairman; K. Graichen, Business Manager and Treasurer; Dr. Gilman Beeler, Secretary; John Vinson, Auditor.

The contents of this publication are written by the Rev. Dr. Otoman Zar-Adusht Ha'nish, except signed contributions.

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Address all communications and subscriptions to P. O. Box 1854, Los Angeles, Cal.

Subscription 1.00 per annum 15 cents per copy.

Vol. 19

May, 1920.

No. 5

STUDY IN DIAGNOSIS

To diagnose means to determine with absolute certainty the *modus operandi* of the organic body and its possible or probable troubles, usually termed disease. The purpose of our study in Self-Diagnosis is not to define disease but, if possible, to acquaint ourselves beforehand with nature's operations so as to *prevent* any and every imposition and most efficiently to conduct our life in such a way as to increase organic capacity, health, strength and vitality, as well as to raise the index of mentality.

We start out with the thot that "man is a mental being." To this thot we cling and

from that standpoint we must analyze "the vehicle in which rides our majesty."

Whether the body is a separate creation from the rest of the objects of sense, or the result of consecutive evolutionary steps, matters not. In either case it remains a fact that man is intended to be a thinking or mental being.

The body itself is threefold in nature and controlled by organs confined to the three principal cavities, imparting specific functions.

We know of the chest cavity with its dynamics, of which the heart is the governor.

The abdominal cavity contains the laboratorial organs, the result of whose operations is assimilation.

The generative cavity has for its purpose regeneration.

The *dynamics* correspond to the intellectual group, the *abdominal* to the physical propensities, and the *generative* side finds its impetus in the spiritual endowments.

The brain then has its systematic order in which it must work. The mind uses the reins of mental government in harmony with the index of the brain and the relationship


of the organic. Any lack of communication from the mental to the physical proves equal to the crossing of wires, or a short circuit. To locate trouble in the physical may be likened to locating troubles in mechanical devices. The latter require trouble shooters, while to determine differences in the physical body we resort to diagnosis.

The simplest and most natural methods are the best. To reduce things to simplicity we must know the make and the principle upon which the object in question is built.

Within the progress of nature everything has its start in substance *creation*, substance *perpetuation* and in substance *emanation*. The first category is the *physical* side, the second is the *spiritual* (moral, ethical), and the third is the *intellectual*, the last of the accomplishments in the objective.

The difference in price makes the difference of the quality of goods.

As long as humanity at large leads amphibious lives the reptile nature will continue to remain in evidence, retarding evolution and with it annul all further possibilities of a higher life on earth.



Sermonettes

Less waste assures us of plenty.

* *

Mankind is in a cyclone of circumstances.

* *

The possession of objects calls for money.

* *

The conjugation of secret and sacred things constitutes communion.

* *

Accumulations beyond the laws of averages invite complications and suffering.

* *

In taking the inventory of your possessions always ask this question: "Whose will it be?"

* *

Never ask favors of people who are not ready to part with their substance.

* *

Money or possessions are by no means a measure of worth or character.

* *

Talents may be connate in man yet in their application they may produce connascence with the odious polity.

God is near to those who feel His presence.

* *

A friendship due to an all-pervasive sense of duty is equal to a cold reception.

* *

In speaking of another's faults, you always expose your own, altho you may not notice it.

* *

Fame is a matter of accident; success is circumstantial.

* *

So long as we halt between two opinions we continue to deceive ourselves.

* *

To be on the wrong side is far better than to be on no side at all.

* *

Consecration assures undivided attention to the path assigned to us.

* *

Every walk of life is destined for better or for worse.

* *

We see God's silence in the rock and hear His voice in the ripples of a brook.

* *

Sin is of the world in which each individual has a part. To remove it is the work of every individual.



Season Hints

After all, chemical analysis of foods may be a gratification to the studious mind, but judicious selection is of greater importance, as in this case the temperament, wants and needs are brot into consideration.

To live according to season one follows the call of nature, and the knowledge of self added thereto assures that happy medium akin to harmony in all things.

We need only to use good judgment and foresight and success is ours.

May is one of the spring months most of us welcome, be it North or South. It is the month of rejuvenation.

Asparagus is more plentiful and a side dish will not be amiss.

The more harmony between mind and body the more vitality within the organic and all the more powerful the mind.

If catarrhal, the membranes thus affected from time to time, abstain from butter.

If you do not mind to feel heavy, stuffed, irritable and mean, indulge in butter.

Milk, eggs and bananas at one meal cause nervous exhaustion. The intellectually based may stand it, but they impair their health.

Cabbage, potatoes and rhubarb pie may go with the physically based, but they pay for it by growing costive and developing a mean temper.

Fruit salad, macaroni au gratin and tapioca pudding may appeal to the spiritually based, but they reap indigestion in turn and grow melancholy. It's alright if they are in the paint business and run short on blues.

Where small fruits are late in season we have citrus fruits to fall back upon, as they are far more valuable medicinally than shipped-in small fruits.

Small fruits, to be of value, must be sweet to the taste, of a high flavor and perfectly ripe. Do not use them if they have to be sugar-coated or sweet-creamed.

Cottage cheese with olives, chives, onion-tops, pimientoes, or minced with tomatoes, is permitted. But remember, the use of small quantities alone is medicinal while large quantities will call for eliminators, the use thereof will bring on depletion to the digestive organs.

Shipped-in tubers are permitted at this time, as tuberous or bulb plants do not depend upon ripening but upon maturing to size. In substance the ingredients are equal, whether large or small. True, wherever forced, there will be more belladonna or more water present and less of the salts so valuable for cell-formation. Still, judicious slight changes often prove beneficial.

Even in the remotest places diverse greens are obtainable, like leaf-lettuce, chicory, dandelion, sheep sorrel, watercress, mustard leaves and blossoms, blue flag, rhubarb, kale, lambsquarters and other field varieties peculiar to localities. The radish, and radish tops too, come to our assistance in making a wholesome salad, while onion tops appear almost everywhere in abundance. Adding chives and parsley we can arrange to get along very nicely.

The milk cure is one of the means nature offers for physical regeneration. When the milk is found to be too heavy in fats or in casein dilution is proper, but sweetening with sugar of milk is necessary. The various methods used have been described from time to time thruout the many issues of the Mazdaznan magazine and readers only need to look up back numbers. Furthermore, from the platform the many methods of covering various temperaments have been given minutely. Still, we need to be reminded that a milk cure, to be effective in every way, should be preceded by a few days of purification and fasting. Furthermore, start with but *one pint* of milk, using eliminating greenstuffs and fresh fruit juices in very small quantities. With each day add more milk, say a teacupful, and continue until four quarts are consumed within the twenty-four hours of the day, letting up on greens and fruit juices. The four-quart point reached, it should be continued for one week and the quantity then gradually diminished. Getting down to two quarts, we are to let nature have full sway and not to use suggestion. Should *hunger* for cereals set in, then such cereals should be

used in rolled form, slightly toasted and moistened with warm cream. The usual quantity of milk is to be consumed first and then the cereal. Should we be inclined toward fruit juices then it is to be remembered that such juices should be *sipped* very slowly, if not chewed. As to vegetables, the same rule holds good: use such vegetables only as need no firing, and chew them slowly but do not swallow the pulp. During a milk cure frequent baths are called for, also oil and salt rubs to improve the skin action which is needed to eradicate all acid accumulations.

PEARLS OF THOT

In an idea of time we live but for a span;
in the thot of eternity we live forever.

The greatest service, divine and sublime,
is that of serving the daily design.

He who would be the greatest shall after
all fall below the mark.

The more we aspire the harder it fares
with us when we expire.

Conditions may change, but man remains
the same.

THE TWENTY-THIRD

To Associates of God and Saints on earth and Friends of the Divine Household of Mazda it is sufficient simply to say, "The Twenty-Third." Yes, the twenty-third of May, the day held sacred in memory of One in whom the thinker finds the highest ideal of character typified. It is the time of the birth of our Savior, Jesus the Christ, also known in history as Yessu Nazir, Jesus the Nazarite.

We have no need to enter into any controversy as to dates since the academic and ecclesiastic world most generously contributed time in research, one and all agreeing that *Jesus was not born in the month of December* and that Christmas was of ancient origin, celebrated in honor of Khorshed. All historians agree that Jesus was born sometime between the twenty-third of March and the twenty-third of May.

The Covenanters of early days, later on called Christians, celebrated the nativity of the Savior at various dates from March to May, but the greater number of commentaries fixed the twenty-third of May as final.

To us it does not matter, only that it gives us the satisfaction that claims of infallibility found in error in so important an historical matter may safely be applied to many more claims. Nay, to us it matters not, not even if it were proven that a Savior as depicted by gospel-writers never lived and never manifested on earth. Even then we have the satisfaction that the *ideal itself* suggests possibilities unto perfection at some distant day when the principles of life are understood and the laws of eugenics are applied.

Whatever the embellishments, crowding narrations of the simple birth of a Savior, it suffices us to see in all the periods spoken of, from the very time of preparation to that of conception, and on thru the process of gestation to that of birth, a well-devised method of eugenics. It discloses the means that impart strength of character, an endowment so necessary to balance up the world at large. The life and mission of the Savior themselves show the power of that clearly interwoven in every step taken. It all proves that as every deficiency may be traced to ancestral ties and prenatal influence, even so the principle of efficiency may be established at will.

Should it all prove eventually a mere myth, we still have the satisfaction that there were minds even in remote days who conceived the idea of an ideal man and had the understanding that such a product is possible only where there are knowledge, understanding and wisdom appertaining to laws in nature—in short, the application of higher eugenics.

The Twenty-Third is to be a day of much contemplation upon this saving subject that with the power of thot entertained the day of salvation may be hastened and the illusions of the adversary be dispelled, while delusions shall be dispersed.

The salvation of human kind, then, is not in charge of organizations with religious labels or political tags, but it rests with and upon *the birth of Saviors*.

WHAT MUST I DO?

After listening attentively to one of the Master's discourses on Pentecostal Day I made up my mind to waylay him and put a pointed question to him, which I did, and he said, "Think, reflect and then act upon the counsel appertaining to the health of



the body and the power of the mind." Yes, health of the body, just what I was in sore need of, for all the pugees taught by gurus, as well as the prayers previously prescribed by my confessors, had availed me nothing. I had even made a pilgrimage and later procured a hair that had fallen from the venerable crown of Abbas and upon examination I, to my great disappointment, discovered it was a horsehair. I paid a good round sum for it besides donating all my possessions toward that cause, but that hair gave me horse sense to seek the kingdom whence it was expected. Yes, I had been in need of health all my life. I shall not reflect upon *materia medica* because my father claimed it as his profession and testified that there was nothing in it. He claimed proper diet as the only remedy, but he groped in darkness as to combinations and as to selections in time and season. So I grew up in sickness and sin, seeking health for my body and comfort for my aching soul. Is it a wonder that I wandered away from Christianity and its iron rod of authority? I at least wavered twixt Hindu theosophy and Science and Health, until I found myself a wreck. Returning to mother church I saw all the more

its blasé corruption and voidness of spirit. I saw nothing but form designed to mystify the communicant as the movement of a prestidigitator would deceive the spectator. With disgust I turned away from the blasphemous hounds who sent a volley of curses after me when they found their threats could no longer charm me into their fangs of reptile poison. I paid the price for all my experience and like a prodigal son I was seeking the Path unto the Father when one morning it seemed to me as if a voice had said: "I shall lead thee by thy hand." That day I heard the Master and that day I made my choice. But I had to learn to walk and go the narrow path—all alone. I learnt to breathe my prayers and learnt the power of prayer. I learnt to control my breath until I found the key that unlocks the mystic door of the heavens. I breathed and I breathed until my body grew light, and it often seemed as if I were walking on air or my feet gliding over the ground. I gained happiness until I was certain of "happiness in my heart." When retiring at night I always turned my head first upon one shoulder and, when tired of that position, I turned it upon the other and simply breathed

out to the utmost and until I had fallen asleep. After several weeks of practice, I turned my attention to food and found that my system was in need of raw and of baked foods. Thus I discarded all steamed, stewed and cooked foods. After a few more weeks it came to me that I had better take up the milk diet. The only salad stuff I was able to get was spinach. I ate an ounce of spinach three times a day and took a glass of milk every two and a half hours. I increased the quantity of milk gradually until I was able to take two glassfuls. Shortly after, I diminished the quantity of milk and added more salad stuffs, and also thickened the milk with strained gruel. Following this course for nine weeks brot me to a point where I knew just how to choose my food, and what to use to finally eradicate a cancer that had been gnawing at my stomach for many years. I now used every three hours one ounce of black radish with my salad, and indulged largely in mustard and wild fennel. Before each meal I gargled with a very mild solution of permanganate of potash, and swallowed the last mouthful; while after each meal I gargled with a solution of Australian oil of eucalyp-

tus, also swallowing the last mouthful. Six weeks of treatment eradicated all error.

—*John Martineau.*

DEMONSTRATION AND THEORIZING

To beg leave to differ from the authorized, established, conventional and orthodox opinions and ideas of society is like flaunting the much despised banner of scarlet in the face of an enraged male member of the bovine species.

The idea or opinion expressed need not be of a so-called revolutionary character or have anything whatever to do with the manufacture and equal distribution of infernal machines for the elevation of the ruling classes, to be followed by an equal distribution of poverty and suffering, for "the masses." No matter how innocent the idea may be, if it is "weighed in the balance and found wanting" in the eyes of our guardians of the established order of things, it is but a few moments until the poor wight is in the center of the "bullring" and being chased from pillar to post by the recognized agents of law and order.

In a milder and less revolutionary way, all students of Mazadaznan experience much criticism, comment, discouragement and ostracism when they step out from the ranks and defy illogical and impractical manners and customs.

It is the old question of "no cross—no crown" brought down to date. If one wants to attain health of body and strength of mind and has failed to accomplish such an end after passing through interminable experiences, and then takes up such a practical, logical and scientific system of health and brain culture as Mazdaznan, he is sure to encounter the opposition of the entire "bull" family. And how they do paw the ground and snort around, making a terrific noise and raising a very forbidding cloud of dust to blind and scare the rash person who wants his freedom and who is willing to get it by his own efforts.

All sorts of "bulls" are quoted from recognized authorities in the religious, scientific and business worlds to prove he is in the wrong and that hoary authority alone is correct. If the rank heresy continues, the exponent thereof is cast out into anything

but pleasant surroundings by these "powers that be."

The poor outcast will have no place to lay his head; he will have no trusting friend in whom to confide; there will be no sweet smiles or kind words of encouragement to help him on his way. He must leave the world of threadbare theories behind and travel the straight and narrow path of demonstration alone. After having listened to the practical truths regarding working out one's own salvation as they come from the eloquent lips of our Master, he learns that to attain success there are many sacrifices to be made—preparing for a long journey with the casting aside of all but what is necessary—in order to attain the goal.

Onward and upward is the trend. He who is to assist in uplifting the race must cast off the shackles of antiquity. "Excelsior" is his motto, and he must work to accomplish the higher, the nobler in the every-day walks of life.

Conscious breathing will prove to be of more value in the practical demonstration of life in a few minutes than dreaming of the

"happy land far, far away" will accomplish in a lifetime.

This is an age of demonstration, not theory; of nerve, and not glittering figures of speech; of peace and prosperity here and now, without waiting for it to come to us "in the sweet bye and bye."

All will admit the self-evident truth that "Breath is life." The first individual act after birth is that of breathing, and after many long years, when the time has arrived to quit this earthly tabernacle, the very last act is to breathe it all out. It is a question of "no breath—no life." Try as hard as you will, you cannot escape breathing and continue to live.

Breath and breathing being of such importance in the manifestation of life activities, and its scientific study having been neglected so long while chasing phantoms, why not give it a fair trial? Why not attempt to breathe out disease and inhale health? Try to see if the latent cells in the brain can be aroused to new action through the control of the breath. Learn that the key of universal understanding is contained in the rhythmic breath. Do not delay! Demonstrate here and

now! Forget that there is any other organ in your body than the lungs, and see that they are alternately deflated and inflated, with mind centered on the action of the air currents. After a few trials you will have demonstrated that you are on a fair way to conquer the obstacles that lie within you—the only real obstacles that are to be demonstrated over—as all external obstacles are merely in the seeming and will dissipate like the mist before the rising sun.

One demonstration of the powers of the breath to save from sin, sorrow and misfortune is worth more than all the finest theories ever spun by the wise men of the earth.

Others are demonstrating these simple truths. Why not you? Even though seemingly alone, you will find many more on the same path, and this path will lead to a greater realization of the heavenly beauties of this life than you had ever thought possible.

It is the easiest thing in the world to be a failure, but it takes a person of character, determination and will to overcome his own unconscious self and awaken to the higher truths of life. Which road will you travel?

—*Dr. St. Willard Riley.*

REORIENTATION

"The Gates of the East shall again be merged with the Gates of the West."—Ainyahita.

To-day, publicists and thinkers, the world over, declare that the best solution for all problems, individual, national and international, lies in the reorientation of thot. Such statement analyzed simply means that Christ and the principles of Christianity alone can, in their opinion, induce and bring to pass true liberty and freedom, giving independence and emancipation and that peace, justice and happiness for which the Master lived and was crucified, and for which the present conflict was and is, by most, being fought.

Gladly indeed will all honest hearts and minds concur with the thot of reorientation, realizing that primarily Christ belonged to the Orient, yet well they know that His ways and teachings are just as Occidental in their purport, usefulness and upliftment, and are to-day as applicable in their simplicity and truth as when demonstrated by Him nearly two thousand years ago on the shores of Galilee, requiring only true presentation and per-

sonification to evolve now as then—perfection.

But in the very necessity of making such an appeal may be found the evidence of the failure of the world's civilization up to the present. Yet none should now blame the Past, but rather believing the lesson learnt, will guard and work against any possibility of the repetition of similar iniquities and demand a wider fulfillment of the Golden Rule, or the principles that shall best manifest the "Fatherhood of God and the Brotherhood of Man."

In truth, this reorientation, or the merging of the thot of the East with the thot of the West, has really never been more than temporarily lost sight of, for tho all the Scriptures have had their birth in the Orient, yet in practically every home of members of the White Aryan Race they have found a deep and lasting appreciation. Truth is the same yesterday, to-day and forever, only needing true expression and demonstration according to the spirit of the times, showing the old made new, to be understood and made practically effective.

But to be better realized the source of the truth of Christianity must be considered and

its origin made known. Therefore searching, we find much further back than the time of Jesus, the source of Christianity, the "Religion behind all Religions," that makes all men at one with God, and having for its basis the principle of a federation of all nations thru love and the performance of the Covenant of reclaiming the earth for good. Christ Himself ever proclaimed His association therewith, and this would also be naturally understood because of the very Zarathushtrian blood flowing in His veins and proving his Aryan and cosmopolitan mission as well as his kingly Mazdaznan birth—this fact being also substantiated by the three Magi and by other indisputable proofs.

Thus also did Omar Khayyam in his day blend the East and the West, serving the Lord God Mazda. His divine thot, whether truly interpreted or not, has permeated and rejoiced all peoples, assisting beyond measure in the world's enrichment, union and harmony; the Rubaiyat everywhere blessing those who read with understanding its inspiring quatrains, always making for the oneness of God and man—the "Momentum of Life."

And so ever and again to-day, Mazdaznan declares Universal Amnesty from sickness, sin and sorrow, epitomizing in its incomparable "Declaration of Freedom" the independence of the world and the new constitution of the New Order of Things, destined from the beginning to bring peace and perfection to this earth and final emancipation to the Aryan White Race, or infinite happiness, satisfaction and holiness to one and all. "Mazdaznan now the Saving Power."

—*Guromano.*

AT-ONE-MENT

"Ye are God and Gods."

In these impending days of culmination the thinker must not restrict his view or outlook, but ever hold before him the vision of the whole. The ideal of such an one is now, as ever, the thot that leads to, promotes, and gives perfection. And by perfection is meant the living individual and collective concept of God and Holiness that makes man not only human but likewise divine.

Life in all its consciousness—the understanding of the real as differentiated from the

phenomenal or passing—is the search, and its attainment must come thru economy or that simplicity which makes the individual himself realize that he is the objective personification of the All, the manifestation in flesh of Cause, Space and Time; an entity yet the concentrated collectivity of what is Infinite, or, "The Universe Is I."

In this polarized realization lies ecstasy, the joy of life everlasting, all power, knowledge, bliss—and the Way is Mazdaznan. There, in truth, God becomes man, and man becomes God, and there is naught but harmony for love and wisdom always rule in timely and just momentum, the Cause yesterday, today, and forever, unchangeable, except to make good better.

Hence all that mankind needs for his true salvation and peace is to conform and attune himself so as to prove and practice individually the at-one-ment of all things, the scientific basis of creation and evolution and the absolute promise, nay law of eventual emancipation; final in its perpetual progression, universality and satisfaction.

And thus the advent of this great and communal Christ-Spirit will evolve the holy fam-

ily ideal bringing about reunion and recognition; the restoration or return of the Golden Age will be consummated, and the Kingdom of Heaven, the hope and prayer of all time of the Aryan people, will become an earthly fact; justice incarnated, even immortality in the flesh.

God the Father
God the Son
God the Holy Spirit—
All-at-One.

At-one-ment is the only true Atonement and Paradise.—*Guromano*.

JUST SO!

Dr. Josiah Oldfield of London, England, known internationally as a physician and a writer, has published a prescription for keeping old age at bay. According to him it is not a question of an operation, but a daily diet which includes dandelion leaves, fowl's eggs, grapes, lettuce, cow's milk, watercress, honey and raw salads.

"Old age," he says, "is largely caused by deposit in the blood vessels and cells of the body of waste matter. So by adopting a part fruitarian diet a man, however old, may become young again, because every cell in the body will be replaced by new young cells."

Dr. Oldfield considers that a normal person rightly fed should live from 90 to 105 years of age.

Systematic Thought

By Zarlinana Marvin

ERADICATION OF DISEASE

Demonstrations in healing are continually surprising those who do not comprehend the power and completeness of Mazdaznan philosophy, embracing "all truth, all strength, all knowledge, health and bliss." Therefore, the fact that these individuals are being liberated from diseases from which no other school was able to deliver them, brings squarely before us the claims of Mazdaznan to create perfection in body, mind, soul and spirit. These living witnesses arising and declaring, "I have no more pain, all my years of suffering are at an end; that which baffled my physician no longer exists; I am well," leads us to the consideration of the scientific side of Mazdaznan, as far as the finite can comprehend the working of Infinite Intelligence on a scientific basis.

In the first place, we declare that breath is life, and in so doing we become the true children of Brahma; no longer subject to

error and illusion but uplifted on the wings of thot to a sphere where harmonious conditions may be established in body, mind, soul and spirit, corresponding to the perfection predestined in the beginning to be the inheritance of mankind. In order to do this, we return to first principles of purity in thot and diet.

Inasmuch as disease does not originate in the blood but in the electricity of the body, from which it is transmitted to the blood and thus distributed, and since thot also originates in electrism and is transmitted by the nerves to the brain, to be projected by the mind into space, it stands to reason that as a fountain does not send forth both bitter water and sweet, so health and disease are not occupying the same space at the same time.

Our system is very clear in its teachings upon the basic principles of this life manifestation, and those who have taken up the preliminary studies are familiar with the natural laws which remain a mystery to the world at large, however highly educated they may be upon other subjects.

The length of time required to eradicate

disease and create a state of bodily health varies greatly in different individuals. When the nerve centers have been shocked into inactivity at birth, and the sympathetic nervous system has remained dormant, unable to transmit electrism to the brain, and therefore unable to originate and transmit thots of perfection with sufficient force to make them a reality—a power which cannot be resisted—that individual's struggles have been long drawn out. He has been obliged to breathe, to concentrate, to diet, and to practise long and faithfully the prescribed regime, until at last his faithfulness has been rewarded by being reborn, when he could truthfully say, "The old has passed away; lo and behold, I make all things new!"

Such cases do not surprise the onlooker so much since the change was taking place gradually, and only the individual himself was conscious of the hour when the true light broke in upon his vision and he became aware of his real position in life, and his oneness with the Father; and when that first great joy was subsiding a little while, lo and behold, he didn't limp any more, that old rheumatism was gone, and the cough, the pain in

the side, the sleeplessness, the gall stones, and he had no more appendicitis than his grandmother who never heard of it. We repeat that wonderful and gratifying as this case is it does not appear as amazing to others as the case of the one who has no sooner made the resolve to do all this than he is instantly and unmistakeably healed.

The philosophy appeals to them, they resolve to try it, and they have no sooner made this resolve than they are healed. This makes clear to us, the parable of the workers in the vineyard where those who toiled one hour received the same wage as those who had toiled all day. The one thus blest by being healed quickly had already gone a long way toward the goal. He had good lung capacity. The ganglionic nervous system was in a position to respond quickly to vibratory action. The cell life was aroused to creative possibilities. The thot conceived was positive, assured, absolute. Disease fled before it as chaff before the wind. The little monitor of warning called pain was out of a job. Relief came with harmonious conditions established, and the patient declared, "I am healed."

When the way is once pointed out, how


easily we can see how it was done, and we know that every individual has all the elements of healing within themselves, and yet it has been established beyond a shadow of doubt that some have the power to eradicate any acute condition arising from mingling with those entertaining thots of disease or on account of partaking of food wrongly prepared by those entertaining ideas differing from their own. We say those who can quickly and surely eradicate these conditions from their own domain, exert a powerful influence on account of their great faith in aiding others.

Faith is that blessed word that lifts us from error unto God, and by the exercise of which we lay hold of everlasting life. We are speaking of the eradication of disease that has been made permanent but was entirely removed, not merely temporary aid given to the sufferer. Faith that is perfect admits of no possibility of defeat; therefore, on entering a sick room, however severe the case may be, we go about using those simple means as furtherance to a higher and mightier force in aiding nature to adjust matters that have been overlooked, misunderstood and maltreated.

To every conscious soul there is given insight into each individual case. These facts cannot be laid bare even for the help of our readers. We must all be governed by the light revealed, and that depends upon the plane of development which we have reached, and the place we occupy in our mission of reclaiming the earth.

Many of our people are quite satisfied to confine themselves to their own individual case, and by living the life and thus becoming a healthy, happy individual, demonstrating the truth. In so doing, they have really accomplished a great deal, but some of us feel that our blessings have been so great that in no other way can we show our gratitude than in helping such as are seeking the path that leads to health and happiness. The way is plain to us, may it be made clearer to others is our wish. Be it so.

Leaving out the "eat and drink" we no doubt would readily subscribe to "be merry for tomorrow we die." Altho it may be true that many a fiddle-faced moss-back, objecting to merry-making, prefers to die from eating and drinking.



Mother's Voice

No Nation can rise above the level of its womanhood.

Edited by Maria Rose Ruth Hilton

HEALING BY FAITH

"Faith is the assurance of substance unseen" is the definition in Scripture given to faith. Such faith is the motive power in every walk of life. Success in undertakings is nothing more than the result of faith. The sick who have *faith* in medicine become well, while those who place implicit confidence in the power declared by Christ are healed after the attempts by medical science have proven fruitless. There are many things yet to be learned, analysed and understood. One who claims impossibilities because of failure discloses ignorance, not knowing that it is a method wrongly applied that failed; another method, other means, administered in correspondence and harmony with certain laws will bring the desired effect.

The divine touch is to be found everywhere and in everything, but it is for us to bring about harmony.

The simplest of all methods of healing, "the laying on of hands with prayer," is not a matter of physics but metaphysics. Whenever a patient does not respond to these means, then it follows that either the faith of the patient is low, or that sympathizers interfere. In such a case natural means of fasting may be resorted to so as to prepare the mind for receptivity.

Medicine is the handmaiden of the weak, while surgery may be a science when accidents befall the unfortunates, still faith is the greatest of them all, for by faith man has power to lift himself above the common level where through efficiency he is not given to afflictions.

The questions of sickness, sin and sorrow would never enter into the daily walks of life if man lived in accordance with the simple laws of nature and would cling to principle, recognizing the fact that as a factor he must be a living example of perfection.

When having fallen by the wayside honest men should not turn to artifice or place their trust in the arm of flesh, but recognize, acknowledge, confess and confide in the power of God.

The Mazdaznan confession has it: "I confide in the power of God. . . I deny the bonds of ancestral relation through sickness, sin and sorrow and sever myself from the prenatal influence of inherited tendencies, and herewith annul association with evil, error and illusion, . . . that by right living I may always demonstrate the full Truth through the health of the body." And, "I shall conduct my life in a way that the knife shall never need be resorted to and herbal medicines never need to pass my lips, but in their stead holy spells through the formulas of invocations and prayers exemplify the perfect life in God on earth."

THE SPIRIT OF THE TIMES

Ainyahita said: "A spirit broods amid them all." She knew of but one spirit, the good spirit. All the examples worthy to pattern after, erecting their abode among men, have but *one* desire to declare the good spirit. It is "the spirit of the times" that is always at work seeking to counsel and lead mankind into channels of realization—to realize the purpose of life that heaven may be our heritage.

Every tongue, nation and tribe have men and women who will "let the light shine" before their fellowmen in proof of the possibility of a life of felicity in contradiction to that of the world's turmoil.

In that state, that religion, where we find the spirit of the times, we find freedom of choice and a life of perfection. Where the spirit of the times is lacking we are kept in bondage, sin, ignorance, turmoil, misery. All of these need company, and such agents, representatives, believers, stop at nothing and stoop to anything to frustrate the life of those who decide to follow the spirit of the times.

As far as the phenomenal in human society is concerned "there is nothing new under the sun," the stage of human endeavor practically playing the same old game, the same roles, although the garments worn by actors may differ some. Some atrocities may have gained in power of execution to dimensions greater than in any of the periods of time, but it is to be remembered that this is the culmination of time and that as such all of the conditions entertained through the category of generations must come to a focus.

For this reason every phase of human society becomes more evident. That adverse conditions are far more numerous lies within the nature of human miscalculations. The *better* appears rather faintly represented, since the *better* needs no support, by reason of principle which has it that "when the measure of iniquities is full to overflowing" it will consume itself—a case of Metchnikoff's "microbe eat microbe."

An attempt to strike evil by the weapon of good contaminates the latter. For this reason wisdom has to be used and as the Savior said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." In other words, pay them in their own coin, and fight them with their own weapons and their own kind.

The spirit of the times means enlightenment for comfort to the Saints of God on earth. It is to give them the assurance of final victory.

We should always bear in mind the words of the Savior: "Whatever thou doest do it quickly." The sooner the adversary gets in all his work, all the sooner he shall exhaust his ammunition. To stop a hurricane is as

fallacious as the attempt of curbing evils. They must take their course until exhausted. But in the meanwhile the better mind must learn to appreciate the *modus operandi* of Divine Principle and Nature's Law, applying both in the paving of the path humanity is to tread. Here is where we need to know that prayers may soothe the heart and psalms calm the mind; incantation and libations assure comfort in body, but to banish sin generations to come must be conceived in holiness. In 1 Tim., chapter 2, verse 15, this only infallible means unto perfection is expressed:

"She shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety," meaning she shall *bring salvation* by childbearing if *continued in holiness*.

In the story of the virgin mother this saving idea is to impress us most emphatically by recognizing the process of *gestation*, if *continued in holiness*, the result of *immaculate conception*.

All vital phenomena occur in the liquid and semi-liquid states.

MAZDAZNAN
MAGIC ILLUSION

I love thy magic veils and shrouds;
I love the frowns upon thy clouds;
I love the brows upon thy hills;
I love the flowers within thy rills;
I love thee for the love of Him
Who made thee and who set thy rim;
I love it all, the great and small,
At one with Mazda, once for all.
—*Ainyahita.*

Wondrously beautiful has God created worlds and universes. Everywhere man becomes enraptured with the magic illusion of the entrancing beauty wherewith nature is clothed. It matters not whether it is in the tiny grain of sand, the pebble, rock or mountain grand, or the dewdrop upon the morning rose in which life's beauty is enclosed and the hidden glory there exposed; while brooklets, rivers, oceans wide, reflect the wonders of the Great Divide; the tiny blade of grass, the flowers, shrubs and trees, all tell in silent eloquence the grandeur and majesty of the Creator's mind. God, the Creative Intelligence, has portrayed upon a most stupendous scale His unsurpassable ingenuity through His immeasurable and unaccountable mani-

festations—an ingenuity of such magnitude that the mind of mortal man fails even in a small degree to comprehend, much less understand, and thus failing to grasp and apprehend the significance of it all, man also fails to recognize his relation to the never-ending creative energy that unceasingly draws out of the great etheric realms those elements which through the processes of crystallization constitute the beauty, grandeur and sublimity of manifest worlds; his eyes become veiled, his mind dulled by the clamor of ceaseless activity about him, and he no longer perceives the Almighty Impetus that sways the pendulum of a power that never sleeps and is the cause, source and origin of all that the eyes behold or that the senses comprehend; hence man becomes a mere automaton and is swept along by the surging waves from the sea of materialism; without rudder or compass he becomes mere driftwood that floats with every gust of wind into the harbor of nowhere, only to be picked up by the next gusty whirlwind and launched again in the midst of the great sea to be carried forth to meet more experiences of the same caliber, only at last to be cast upon

the shore of time among the other wrecks of countless numbers.

As man forgets *himself* he loses his hold upon life; likewise he loses his place and position; and the object and purpose of his existence remain hidden and the talents, gifts and endowments are unrecognized, and the revelations of the higher nature are never revealed, while the great light of the Spirit is not called out, and thus it is that the majority of mankind come and go, never discerning the grand object and purpose of their being here upon this earth. Overcome by the glitterings of the magic illusion; caught in the meshes of the net of materialism; swayed by forces over which he has no control; unless, like the Prodigal Son, he comes to himself, arises and returns to the Father's house, where there is plenty and to spare, he must continue to be the victim of nature's blind forces, unanchored in the sea of uncertainties and subject to the inexorable law of karma.

The call has been given to the world; the cry has gone forth; the angel Gabriel has sounded the trumpet: may all those who are to be saved hear the call and answer to the trumpet's sound.

THE NEW EARTH

“And God said, Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat; and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that He had made, and, behold, it was very good.”

This was when God Himself spoke; not Moses nor Elijah; but GOD, the Infinite Almighty Creator, who viewed His own handiwork and was so pleased with it that He pronounced it, not only good, but *very* good.

Although the above words were uttered ages upon ages ago, still God's creations have continued in their perfection as created. Mother Earth is just as beautiful, fresh and youthful as ever; the great oceans, seas and rivers have lost none of their magnetic charms; the vast and shoreless etheric seas of atmosphere from the lowest zone to that of the highest are just as life-giving in breath

potency as when created; the sun, moon and stars have lost none of their quickening, purifying, creative power; all God's creations carry the potency of everlasting life, and are upheld and sustained by virtue of their own innate life-giving potentialities. God furthermore said: "Let us make man in our image, after our likeness: and let them have *dominion* over the fish of the sea, and over the fowl of the air, . . . and over every creeping thing that creepeth upon the earth. So God created man in His *own* image, in the image of God created *He* him, male and female created *He* them." Thus we observe that after God had completed His creations He gave man *dominion* over all the creatures. Man stands as the crown of all the creations of God—the Infinite Intelligence completed its work with the creation of man, with *dominion* over all earth's creatures. To what purpose man has used or abused this great trust is not for us to say; but as we view the conditions of the world today one has no desire to express a personal opinion, since man reaps what he sows. God certainly gave man every opportunity, therefore man cannot blame anyone else for his mistakes and misfortunes.

Perchance the storm-clouds gathering so ominously along the horizon of the earth will need to rise in all their strength and fury that the debris of all past ages may be swept and make room for the Coming New Earth.

Years are coming, years are going,
Creeds may change and pass away,
But the power of love is growing,
Stronger, purer, day by day.

Selfish claims will soon no longer
Raise their harsh, discordant sounds,
For the way of love will conquer,
Bursting hatred's narrow bounds.

Human love will spread a glory,
Filling man with gladsome mirth;
Songs of joy proclaim the story
Of a fair, transfigured earth.

ALL desire the *best*; then know the *law*; bring thy offering, lay before the altar of nature the highest, holiest, emanation of heart, mind and soul and see how graciously Mother Nature will honor thy gift. In the words of the well-known poetess we are continually reminded of the working of the law, i.e., "Give to the world the best you have, and the best will come back to you."

EUGENIC SQUIBS

In order that woman be uplifted toward higher attainment, she needs to throw off all circumscribed ideas and opinions; all prejudice and criticism; and with open mind and heart reach out to Mother Nature, there to learn from the living word the great lessons of life; for she it is that holds the solution to the intricate problems that engulf a whole world in darkness.

We are interested in every good work that has for its object the upliftment of woman. Through woman the revelations of a perfect life must be received. She must become all-comprehensive, all-knowing, all-wise. Only thus can she give a pure and perfect service to humanity; only thus can she stand out upon the broad open fields of nature a perfect representation of the universal life, a perfect manifestation of a God-crowned woman.

The world is surely steeped in ignorance. It vainly struggles to burst the bonds of its limitation; again and again it would rise only to be hurled back to meet the impenetrable wall of its own creation. In man the same

reflection is observed; seeking, striving, struggling, man rises and sinks with the aimless tideless waves. The star of hope no longer rises to guide his bark over the tempestuous sea; his eyes are holden; he can no longer penetrate the veil of matter, nor the obscurities of time; like sheep they all have gone astray.

Anything that hampers woman in her higher evolution and development must be done away with, must be crossed out. In her perfection woman stands for the highest and noblest and anything that stands in her way and prevents her attaining the goal of perfection, stands in way of the world's progress and enlightenment. The world can only rise as woman rises, with her downfall the whole world goes down. Woman stands for the best there is in life; she stands for the upliftment of civilization. Then let us all behold her rising.

Wonderful days are these. Days wherein may be beheld the dying of the *old* and the birth of the *new*. The Spirit of the Times with its mighty momentum is a stupendous impetus that is carrying everything forward

with a power never known before. In it we behold the genius of the new age—the magian of the Coming Race—the birth of a new nation. How bewildering the developments of this wondrous day as viewed from the horizon of the nearing dawn, where with prophetic vision we behold the glory of a higher civilization standing forth upon the pure and sanctified soil of unfettered freedom. From these virgin planes of untrodden byways emerges the watchman of the night. They are the heralds of a new age proclaiming the birth of a new race, the Race Transparent.

Before the Seaboard Medical Association, Dr. C. D. McNairy said, among many startling and incredible things, "The United States has barely scratched the surface in dealing with the great problem of feeble-mindedness. . . . We trust, however, that we have been able to create some public sentiment and interest in the study of heredity and eugenics, and that the time is not far distant when our children shall be taught scientific facts about human beings and their mating to the extent that they may not be governed by sentiment alone, but to apply

the same common sense and reason to human beings we do to stock and fowls."

ROSARY

To follow the promptings of the still small voice will soon place woman in a self-sustaining position, where she can recognize desirable results as she applies and directs her mind to the essentials necessary for the improvement of her physical condition.

The entire world depends for its progress and enlightenment upon the higher education of woman. Before she can sound the glorious gospel of freedom and emancipation, she must herself be set free, mentally and morally. Free to *think* and *express* her own inborn ideas.

Thot, the motive power; breath, the rejuvenating force; food, the creative substance. These three essentials guided with understanding will safely lead the students to where they may form their own self-inspired conclusions.


As long as someone else minds our business we have to take the consequences.

While God bestows power and powers upon many, only the few *use* them; the majority of mankind show their lack of appreciation by the *abuse* of power and, in a thousand ways, reveal their lack of judgment by the *misuse* of power.

A wise man once said: "We make use of everything that comes our way." A simple saying, but if analyzed will reveal a secret whereby one may benefit and gather many a golden sunbeam, that will brighten the monotony of life's treadmill.

Much is being said regarding the Coming of the New Day. But what of the purport of that Day? What of the impetus, the momentum that is launching it hither, for surely a "happenstance" it cannot be. Perchance it may be the result of seed sown in the ethereal garden ages ago by the Ancient of Days. Is it not the culmination of that *divine word* sent forth at the dawn of Creation, when "God said, *Let there be light and there was light.*"

Even a mindful man may be soulless, and still less spirited.



Federation of Nations

Edited by Nellie Wheelwright

STUDY OF MAN

The regenerative process among the nations in which the tribes of the Aryan or White Race are in the lead suggest material for study and much speculation. Study it is with the scientifically inclined, speculation it is with the diplomatically bent. In either case we have to consider the leading element, and eventually elements, if we are to pursue our subject intelligently or if we propose to yield to the wisdom of the ages.

The *Anglos* element is certainly in the lead, while the *Latins* imprint a certain seal to all the endeavors unto federation and final amalgamation. The *Slavs*, owing to the material propensities held in bondage beyond the allotted time of nature's protocol, seem to withhold their reconciliatory endowments and, passing thru a labyrinth of uncertainties in their experiments, cast a shadow upon the efforts of their elder brothers, older in diplomatic measures and experiences.

Still, we need in no wise be alarmed, for it is within the nature of things that the material, however bulky and strong, will yield to the more flexible and varied in application.

For this reason, even geographically speaking, the Slavs occupy a vast stretch of country, all in an unbroken chain, reaching from the far East of Asia, across all of the continent of Asia, and empty over the greater portion of the continent of Europe. With its basic mentality still rooted within the heart of its previous racial stock the *Slav* will need the guidance of as well as the spiritual training that remains patent with the *Latins*, while the *Anglos* may find that it is more expedient to apply the touches of their political and diplomatic acquisitions, once the *Slav* is advanced enuf to receive them in the Spirit of the Times which marks a higher civilization.

At present the *Slavs* are a source of much agitation and all eyes are turned upon them, the *Latins* and *Anglos* awaiting with much anxiety the outcome of the turmoil, equal to that of a melting pot. Every tribe of a Slavonic extraction needs to pass the crucial

test of time ere an equilibrium can be reached that is to give to the world the strength of mind over matter and control the animal propensities into channels of constructiveness.

Once the *Slavs* shall have found their balance the *Latins* will be next to take their turn in winding up the scenes once inaugurated and played by them for "history repeats itself" and the past needs to sum up into a finale that invites no repetition.

It is difficult to determine which of the three principals in the Aryan Race are predominant in numbers since much of the Slavonic blood is to be found in both—the *Latins* as well as the *Anglos*.

Furthermore there is still a fraction of the blood index of the Mongolian race to be found among the *Latins* and a goodly portion of it in the *Anglos*, particularly of the Teutonic types. Nature demands that all of these traits patent to a previous race must be eradicated since only "the pure in heart (blood) shall inherit the Kingdom of Heaven."

In the process of genation between the *Anglos* and the *Slavs* it is the Mongolian blood texture that is transferred and per-

petuated. The same holds good when the *Slav* genates with the *Latin*—the Mongolian features, texture, tendencies and characteristics become prominent.

The struggle among the Slavonic tribes is to tend towards the eradication of all that is Mongolian. This accomplished opens the portals unto new relations and generation between the tribes of the Ayrar Race, laying a foundation unto the springing up of a newer race—even that of the transparent.

LEAGUE OF NATIONS

For the present charter members of the League of Nations are the British Empire (including all the Colonies: Canada, Australia, South Africa and India), France Italy, Belgium, Brazil, Greece, Hedjaz, Poland, Portugal, Serbia, Rumania, Czech-Slovakia, Cuba, Ecudor, Panama, Peru, Bolivia, Uruguay, Siam, China, Japan.

Second in consideration are the neutral countries of Sweden, Norway, Denmark, Holland, Spain, Mexico, Argentina, Chile, Columbia, Venezuela, Paraguay, San Salvador, and Porto Rico.

The third in rank are Haiti, Honduras, Liberia, Nicaragua, and such countries that are either in the making and in their form of government or constitution approach the present standard of civilization.

Azerbaijan, Georgia, Persia, Armenia, Kurdistan, Assyria, and other Asiatic countries, who have declared their independence, may eventually be recognized as independent democracies, or as a union of those congenial in type and customs may become united under one form of government and constitute the United States of Western Asia, while parts may become annexed by the British and come under its colonial government.

As to Russia, there can be no further doubt that she will be in a position to announce her affiliation and enjoy the assistance of riper governments to help frame a constitution that will prove most agreeable to her people and the Big Four.

Turkey may eventually become absorbed by the great powers if superstitious legends can be depended upon which have it that with the destruction of the olive trees in Gethsemane the Turkish Empire will fall; a prophecy very much similar to the one given

out by the apostolic church (Irvingians) that with the death of its twelfth apostle the Savior would appear. That particular apostle has been gone for over three decades.

Perhaps it will be as it was with the Turkish legend that in the event of time an Emperor with a withered arm would come and deliver Turkey. So he did, but the deliverance appears rather one-sided, unless time shall reveal interpretations more comforting to the sense of justice.

Be it as it may, the Spirit of the Times will eventually suggest the uniting of all the smaller principalities into an United States and to which end there need be immigration and emigration either voluntary, prompted or directed by force, the means whereof still lie in the obscure or occult.

THOT WAVES

That which is to be of real lasting value must be born of preparation—does that not mean to make ready to provide and be provided for?

The old must be torn down, removed, and the new foundation prepared. When this has

been accomplished, then and only then the new can be born.

The nations in violation of law and order enter a state of war. After they realize they have exhausted their means of destruction, they declare a state of peace, and expect the impossible. Again law and order step in and say: there can be no peace until the debris you have created be removed, according to law and order.

Why choose the destructive side? True, even therein is expressed "free agency"—but it walks hand in hand with the *consequence* you must meet. You do not find freedom here.

We can never be free unless there is freedom within us, born out of our own desires. Then we shall know the meaning of "*Thy* will be done."

We must see responsibility in all we do. It's a responsibility to pray even for a state of peace. Why? Because there must be a character back of that prayer to make it come true, and strong enuf to follow wherever the path leads to the answer.

When we cease to have desires it becomes more and more a joy and a privilege to leave

everything to the spirit of the times, or Providence. Thus we begin to know freedom.

Resolution is fixed determination and constancy of purpose.

Tho all the rest close their eyes to the principle which guides and sustains, we, accompanied by Savors, keep straight ahead and pass like a ray of light thru the darkness of willful ignorance.

Each month marks historical events. Even so does the thot of the Federation of Nations mark the advancements of humankind.

CULLINGS FROM "MIGHT HAVE BEEN"

For the present, our dead demand of us concrete results, not illusory abstractions.

"The shallows murmur; but the depths are dumb."

Had Mr. Wilson remained in Washington, he would have been the mortal dictator of the world. He would have been seated as Caesar in the Flavian amphitheatre. In Paris he is the arena and cannot escape the dust of conflict.

Fight for "the freedom of the seas" and the League of Nations.

I would as soon defend Paris with a rainbow as France with a League of Nations.

Since then neither God nor man has rested.

Only a fool is twice burned.

If the Governments do not obey the peoples, the peo-

ples will surely break the Governments. They will not brook any denial of their wish for a league of nations.

Statesmen must follow the clarified common thot or be broken.

After all, masses can only work their will through governments of their own selection.

Napoleon would have made peace in half the time.

No scruple of taste must in grim times like these be allowed to stand in the way of speaking the plain truth.

Freely I came and freely I depart.

All of us are only as the seaweed which floats upon the surface of the surface of the Gulf Stream. It indicates the direction of that mighty current. We, too, are floating on a great and irresistible current of events whose origin and destination, like the Gulf Stream, God only knows. Let us face the situation and be frank with each other in this solemn hour of destiny.

Therefore, upon you is the terrible responsiblity.

Indeed like Sampson, you may pull down the Temple of the World's Peace into creedless ruin.

I sat alone surrounded by flatterers and sycophants, who "crooked the pregnant hinges of the knee, that thrift might follow fawning."

The permanent foreign policy of the United States should be marked by a disinclination to implicate America, "by artificial ties in the *ordinary* combinations or collisions" of European politics.

With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right.

Care for him who has borne the battle, and for his widow and orphan.

Of all sad words of tougue and pen,

The saddest are these, *'It might have been.'*

J. M. Beck in North American Review.

SNATCHES FROM "A PLEA"

But for the race as for the individual the only adequate preparation, which can be used in any emergency and for the solution of any difficulty, is best expressed by that old-fashioned term, Character.

Character is the great engine which must put action in the complete efficiency of human beings.

The lives of the children have and will always remain largely in the hands of the mothers. The functions of motherhood is an elementary fact.

The need is for first-class women and the standard for them has scarcely yet been set.

The most vital task of the world, then, the training of the Spirit of the oncoming generation, is largely in the hands of women. Each generation shall become the finest which has yet appeared.

In the world as it is today, it is no longer possible, however great the desire, for much of the finest stock of the country, the intellectuals and the professionals, to have families of even moderate size, or any at all. However great the personal and social desire, economic conditions have rendered it impossible. Who is to enable this fine, potential motherhood, these women of refinement and character, to feel they have a right to bear children, because the children's opportunities are safeguarded? If it is not done, the future will be controlled and destroyed by the products of haphazard and disastrous breeding in the slums. Inevitably it must lead to deterioration. This is a subject for advanced legislation.

—*Mary Sargent Potter,*
in North American Review.

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MAY

Since 1832 the individual consumption of potatoes has been tripled, that of meat doubled and people drink six times as much coffee as they did eighty-eight years ago.

Statistics of the Biological Society show that an increase in food consumption is never accompanied by an increase in production.

We have no comment to make on the above, as figures speak for themselves, but we would like to add that drug consumption has food consumption skinned. We would advise moderation in both and get back to Nature. Use Nature's crystalized and concentrated sunshine and feed on wholesome food.

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Issued monthly by
Mazdaznan Press
 Los Angeles, Calif. U.S.A.
 \$1.- a Year By Copy 15¢.

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Published monthly by the Mazdaznan Press, 865 W. 21st St., Los Angeles, Cal., U. S. A. Copyrighted 1920 by Mazdanan Press. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

DIRECTORS: A. F. Gault, Chairman; Wm. K. Sandberg, Vice Chairman; K. Graichen, Business Manager and Treasurer; Dr. Gilman Beeler, Secretary; John Vinson, Auditor.

The contents of this publication are written by the Rev. Dr. Otoman Zar-Adusht Ha'nish, except signed contributions.

Regular contributors: Maria Rose Ruth Hilton, Nellie Wheelwright, Zarlivana Marvin.

Address all communications and subscriptions to P. O. Box 1854, Los Angeles, Cal.

Subscription One Dollar per annum. Fifteen cents per copy.

Vol. 19

June, 1920.

No. 6

STUDY IN DIAGNOSIS

Our knowledge of things avails us nothing unless such knowledge can be put to use. There are subjects everyone should be conversant with. The study of practical hints should begin with the kindergarten and be continued thru public and high schools. It is appalling the way the great majority is turned loose in the world, absolutely void of the first principles of *self-preservation*. And yet, we say continuously, "Self-preservation is the first law of nature." Of necessity we should have sufficient training to be able to care for our wants, needs and desires. We need to know how to attend to ourselves with-

out the aid or assistance from others. We are expected, as mental beings, to use our thinker, and act accordingly. To be independent and free we have to be so situated that we never need to fall back upon anybody, not even under the most trying conditions.

Self-Diagnosis should be taught with anatomy, physiology and domestic science, and should be imparted with the first signs of reason. It goes with elementary studies and should be considered as necessary as gymnastics.

It is said "knowledge is power." To have power to direct our mind and body we need to know the source, application and possibilities of such power. "The greatest study of man is man," we are quoted whichever way our eyes turn. To *know self*, as the Scriptures put it, proposes the study in Self-Diagnosis. Were it a subject difficult to grasp, excuses might be justified. As it is, there is no reason why a child should not understand it. Any child capable of assembling the parts of mechanical toys can, with equal ease, determine *base* and *inclinations*, once the points to be remembered are sufficiently illustrated.

Reference to the series of articles published in the last two volumes of this magazine should suffice in this study. We shall take it for granted that every reader of this particular department is sufficiently conversant with the subject to enter deeper into this study, with the end in view of becoming better acquainted with self, and the still greater possibilities before us.

As an intellectually based individual, spiritual in first and the physical in second, with the latter too low, does not give the intellect stamina enuf to assert itself. For this reason it is well to know what nature expects of this temperament, so as to raise the index of materiality—that is, physical force. Such an one does not only need to follow the rhythmic breathing and the diet prescribed, but must necessarily resort to physical gymnastics calculated to develop the muscles equal to the circulatory and the ganglionic systems.

The spiritually based and intellectually inclined needs to add to the diaphragmatic the rhythmic chest breath, and change the diet in conformity with gymnastics, which need to be of a more modified and diversified nature than that of the intellectually based.

The physically based must have gymnastics, or follow manual recreation to keep balanced. If spiritually first inclined, he needs to vary the methods of breath culture. Should the intellectual in second prove low in index, then the dynamic breath has to be indulged in. While if intellectually in first and spiritually in low, diaphragmatic breathing has to be used, especially upon retiring. The diet, too, has to be adjusted accordingly.

PHONING ACROSS THE SEA

The wireless no longer stirs the mind, now that its *modus operandi* is quite plain. Wireless has become as common as telegraphy and telephony. But wireless phoning, by which one's voice is carried even across the ocean, is something comparatively new, consequently a topic of much conversation and information as to its operations. "Wonders never cease" is no longer a surprise; in fact, nothing but surprises are in store for us. "God moves in most mysterious ways His wonders to perform," while man is awakening to the necessity of utilizing his talents to better advantage than the mere hoarding up of pos-

sessions that breed discontent and invite corruption.

"Thot is power" and "Thots are things" we heard recited at the very cradle. Ever since the first dawn of reason, both boys and girls would stretch upon the sands near ponds and, prompted by unseen powers, cast a pebble into the water; with glee watching the still, smooth surface as a little ring began to form, followed by rings in ever increasing circumference, widening the circles until the banks were reached, there to disappear and be checked by a more potent force.

What is true of water holds good as to the laws governing ether. In childhood days we were delighted to shout into the woods, or into the depths of the canyon, and over mountain ranges, that we might hear our voice and hear it re-echo not only once, but as many times as the resonance of the etheric sounding board would permit. We heard our voice distinctly, and we heard it return after having been carried from one chain of mountains to another, each one acknowledging the receipt of the message, altho the more remote re-echoed but faintly, nevertheless audibly.

A disc, whose metallic substance corre-

sponds to certain atomic waves, when breathed upon audibly, sets the auditory wave into rapid motion. One tiny, invisible, vibrating atom suffices to set into simultaneous sympathy the whole of its relative kind and upon invisible waves the voice is carried by means of audions from place to place, covering thousands of miles in a few seconds. The process is wonderful, and yet, the law understood, it is very simple, and one actually marvels at its simplicity.

It is a blessing indeed to save all these wires and poles used in telephony and telegraphy. May the day be hastened when such wires may be discarded and we enjoy heat, power and light direct from the air, carried invisibly into home and factory, while conversing with one another free from the weight of poles and wires.

QUITE ENGLISH

The Dean of Canterbury has voted against the introduction of women clergy by a sweeping majority. There is something altogether too significant about the phrase, "pastors and masters," in a country where the women have just been enfranchised.



Sermonettes

Ungratefulness is the wage of beggars and parasites.

"God moves in most mysterious ways His wonders to perform," while the world would pry into His ways and cause a blockade.

To submit to the inevitable by no means suggests surrender; it is a temporary armistice, a momentum, to gain time and plan for a new move.

The enemy destroys the embellishments but never the original work.

Prosecution and Persecution are twin brothers working in harmony to gain their ends.

To have protection we must first see perfection in the things we engage in.

The end of man's endeavor lies within the Infinite, while in the finite we pave the way.

It is conceded that "even the devil utters truth." Evidently he finds it profitable, as do many other institutions of a public nature.

There are many hearts that perish because they fail to see truth when it is presented to them.

Unequal distribution marks every walk of life where the fatherhood of God and the brotherhood of man appears upon the pages of text-books.


The sacred necessarily appears as a secret to the uninitiated.

"Trust in God and do the right" at least imparts solace to the heart, altho the body may have to suffer.

"To him who overcometh shall be given," says the Apocalypse, and history bears it out.

It is not wise to know of corruption, for wisdom has no companions other than understanding and knowledge.

"This is life eternal—to know God," concludes John, while the prophet has it, "Because of ignorance many are lost."



Season Hints

June, the month of variety and wholesome sports.

To commune with nature paves the way to the Infinite with greater assurance than in a secluded spot void of the open.

To come in contact with the objects of nature is equal to "the touch of the hem of His garment."

To wade in running streams with thankfulness in our heart is equal to a "baptism for the remission of sins."

Small fruits are good when sweet and ripe, while the juices of such fruits can be used as syrups for the mixing of cooling drinks.

Grapefruits are still in season, yet the juice of fresh pineapples is far more effective.

Cherries are at their best. Use them often, but with good judgment.

The fresher the food of the soil that we use, the better we thrive. Storage and wilting robs food of its vitamin.

So long as we cannot afford a vegetable garden all our own, we should see to it that the victuals bought at the market are fresh, crisp and wholesome looking. Better eat less, but pure.

Bananas are in season all the year around, and are to be used when all else no longer appeals. Use bananas whipped, fried, baked and boiled, so as to get various effects. Rice goes better with bananas than any other dish.

There must be no left-overs during the warm season. Should your dishes not fill the want, make up for the deficiency by resorting to doughnuts or matzos.

Fresh green peas or string beans may be made the entrée dish; with a salad and a muffin the meal may be complete.

Melons are to the alimentaries what sal soda, soap and water are to the skin, but the rule is "little—but often."

Raspberries and blackberries are better in the form of juice, while gooseberries will prove more wholesome if strained. All three kinds are great tonics and used in small quantities at every meal for five weeks, the vigor of youth is assured.

Tomatoes are refreshing, and combined with tubers, increase the vitamin, and with it the nourishing properties of other dishes.

Eggplants are of great value when combined with toast, using a small salad as a relish. Such a simple repast will convince us that wisely selected food opens the human laboratory unto assimilation.

Asparagus is still efficacious and goes well on toast. It tones the kidneys and bleaches the blood.

Do not indulge largely in the use of melons, neither be confined to one kind. Consider that "*variety is the spice of life.*" Half a melon at a time is the dose.

Fresh potatoes and clabber are in order—also beets and sour cream, known as "borsht."

With melons use a little corn bread.

Cucumbers in a salad with other vegetables will be found an eliminator. Still, there are some who cannot digest cucumbers, and such should let good enuf alone.

Krepleks for lunch are always satisfying, providing they constitute all of the menu to be ordered. Cottage cheese rolled in a hot pancake and then rebaked makes the better kind of krepleks.

Waffles with strained gooseberry sauce also make a fine lunch. Cottage cheese cobblers or fruit cobblers prove a delicacy for lunch or dinner.

Blinzeks are eggdoughpancakes in opposition to eggless griddlecakes or wheatcakes.

The manually engaged will find clabber and true buttermilk a tonic, and most wholesome in combination with tubers of all kinds.

Abstain from creams that are sold over the bargain counter. If a good, reputable cream is not handy, simply resort to almond oil.

A hot bath and a cup of hot tea will prove far more refreshing and invigorating than a frugal meal.

Teas are more effective during the hot season. Coffee retains the heat and is apt to dry the skin. Be wise.

Cold cream and vegetable essence rubs cannot be too highly recommended at this season.

Live according to the dictates of the season, but should you be taken unawares with cramps, belching, gas or any irritation causing discomfort, remember oil of eucalyptus, in drop doses, will always bring about the desired effect.

Permanganate of potash, in quantities of three crystals to a tumblerful of warm water, is still the most powerful mouth wash, while a mouthful of the permanganate water swallowed will sweeten the breath and cleanse the stomach.

With the advance of the season use less fried foods; confine yourself to sunbaked and sunkissed dishes.

Altho it is best to abstain from fried foods, fried and baked dishes are permitted occasionally. A baked dish is to be preferred, as in frying there is a possibility of scorching.

Steamed and boiled dishes should not be indulged in freely; in fact, abstain altogether. Do not tempt nature or God, even if you do have an iron constitution at present. Time shall tell.

PRACTICAL RELIGION

Hygiene aims at a healthy mind in a healthy body, and it will help us to understand the psychology of the times if we reverse the common conception of sanity which assumes that all but the few in asylums are perfectly sane. But there is no definite standard of sanity, and it is only a question of degree.

The world has never been so insane as it is today. Young men and impressionable women are most affected.

Threats of revolution and the elements of discontent, nerve strain, unrest and unemployment were present to give it birth, but the element essential to any revolution—a

great cause—was wanting. Revolution is an attempt to reach some goal in a hurry, and generally destroys more than it builds up. The whole nation, but especially labor itself, is indebted to the restraining influence of labor leaders, who saw that revolution was bound to fail—with disastrous results.

Two peaceful revolutions are prominent today: The labor cause and woman's so-called emancipation. The one affects the country's future and the other the future race, but both are going too fast.

The woman's movement is marked less by emancipation than by climbing down to the level of men. Many desire to save women from the strain of professional and commercial life, but, while disproportion of the sexes remain, justice demands that every vocation should be free and open to them. But where women are up against the laws of nature, nature is bound to win. The primary duty is maternity, and, if this is evaded, there is an end to all things.

I have investigated the question of the falling birth rate in France thirty years ago, and conclude that the chief cause affecting maternity was the psychological influence

traceable to the degree in which French women shared their husband's worries in business as well as in the home. Excitement and gaiety also adversely affected the birth rate, and, altho we are advised to take particular care of our baby boys, we must also see to our future mothers, who hold the destiny of the Empire in their lap.

Hygiene is a very practical religion, closely allied to Christianity, and, as its principles require temperance in all things, it is suggested as a remedy for social unrest. Foods and feeding are one of the chief means by which to restore bodies and minds to normal condition. Dissipation in drink is not so harmful as dissipation in food. Both are poisons when taken to excess, but the first is got rid of more quickly than the second.

The doctrine of prohibition is scientifically false, because stimulants serve a useful purpose in their proper place and are a necessity to the weak and aged. But no young, healthy people require stimulants, which should be prohibited to all under twenty.

Slums have always been a problem, and many of those who live in them would make slums wherever they went. I suggest as a

hygienic remedy that fresh air, under pressure, should be brot into every home. Gas—a deadly poison—was brot; why not bring the most essential element of life and health to be turned on without limit, like fresh water?—*Dr. Grant Ramsay.*

JUST SO!

In Winter the ladies expose rather recklessly their necks and chests, at the opera or ball, and carefully conceal their ankles; while in Summer at the seashore they button the bathing suit high up at the neck and seem careless as to a liberal display of knees.

Time and space and custom are the arbiters of morals, which does not at all mean they are unimportant.

So after all it gets back to the intention, to the heart, which is the real seat of any goodness or badness we may have. If you are coarse-minded, no polish nor acquired graces can keep you from revealing it. If you are clean-minded and honest, if you respect yourself and others, you do not need to learn the rules of etiquette for people to find it out.

Why criticise, therefore? Why condemn? Use your imagination. "Put yourself in his place." When you see any one doing something that is unusual or in violation of the conventions, reflect—it may be due to a training and environment, or even to a temperament different from yours.

It is right to have settled principles and convictions that do not budge. No casuistry nor liberalism can make wrong right. And we are not called upon to accept and condone acts that are indecent or which outrage the sensibilities of good people. But we should be slow to pass judgment.

Wait until you know the offender. If then you find he is really an evil-minded person, you are right to avoid him. But if you find that his conduct is due to carelessness, ignorance, lack of experience, or even youthful folly, it behooves you to shut your eyes. Also your mouth.

This world is to be made a better place by our conduct, not by our reproof. Your best rebuke to immorality is quietly to be as moral yourself as you know how and to condemn as little as possible. Remember the lines of Burns:

*"Then gently scan thy brother man,
Still gentler sister woman;
Though they may gang a kennin' wrang,
To step aside is human."*

Whether it is immoral for a woman to smoke cigarettes or not depends, like most other things, upon the when and where and whom.

It is not considered immoral, you know, even to kill a man, if you are a soldier or a hangman.—*The Spectator, in L. A. Times.*

THE AWAKENMENT

"HE COMES TO ME UPON THE WAVES."

The world needs today, as never before, masterminds to restrain and control in constructive progressiveness the unbridled and obsessed tendencies of the age, and even more to act as its shepherds.

In the past, the only master man would apparently recognize and obey was the man of iron, the destined Napoleon of the times. Such came, but short, seemingly, was the manifestation of their own triumph; tho in the growth of ideas their personality and power, even tyranny, oftentimes, if not always,

reaped a harvest, the result of which history proves and present individual freedom of thought tends to express. For even out of the extreme opposite of that which is God evolves better; as can be perceived when viewed, as all things must be (thru very force of circumstances, in accordance to law due to current momentums and the spirit of the times), from the mountaintop of eternity.

Of course, the ways of peace and its exponents have at definite intervals made felt their worldly conquests also, and for their immortal aims won even greater results and nobler renown; their love and wisdom, demonstrated in their lives, always giving eventual fruition and certain fulfillment to the truer concepts and valuations of life—the covenant plan of salvation surpassing in conscious motive, influence and spiritual permanency, the darkening and thus more strenuous or apparent shadowing of the Light, by evil, revengeful and degenerate minds.

But until today the limitations of space and publicity, as well as inadequate understanding, knowledge and desire, narrowed almost beyond hope the boundaries of intelligence and usefulness to spheres which could be

and were perverted by a guidance and authority so temporal and arrogant; so enslaving, bigoted and vicious; so systematized, as to usurp intolerance itself.

Thus, as always, the battle is betwixt Light and Darkness, or Truth, Purity and Justice, as against ignorance, superstition and mammon. And as ever, it is and must be personified in the only vehicle possible, namely, *man himself*. Hence, all men must take sides, either on the right or White hand, or on the left or Black hand side; just as every phase of destruction and degeneration must be exposed and removed by or in itself; thus eliminating even that which is iniquitous unto construction and regeneration. For who can truly deny that this is the time of Kharmic or Universal Adjustment, the Day of Self-Judgment, when each and every one must prove and openly aver his stand, or character, either for Love and Righteousness, Christlikeness; or for that which is of hatred, malice and wickedness? Truly, "he that is not for Me, is against Me"; and "now is the acceptable hour; today, the Day of Salvation"; tomorrow, "too late"; for "when God strikes, then it is too late to repent."

May then the Awakening come speedily to all the children of men, that "the time may be shortened." May also none "harden their hearts," but realize and recognize the "Light that shineth in the darkness," perceiving with eyes from which the scales have fallen the greater culmination of the heavenly prediction of "Thy kingdom, when every knee shall bow, and every tongue confess" principle exalted. For current events surely but emphasize "God will not be mocked"; and tho mysterious indeed are His ways, yet verily they are the only just ways whereby free choice can cope with unlawfulness and be made real; thus evolving and eventuating that happiness which alone gives and means Peace, Perfection, Liberty and Plenty to one and all, here and now, and for all time. Paradise regained, humanity made divine; restored and resurrected in practical realization of Life Eternal—to Know God.—*Guro-mano.*

To some, "God is principle"; to others, the only faith is in the medium of exchange to which they readily concede the honor, "In God we trust."

ADVANCE AUSTRALIA

It is always a great joy and satisfaction to our Household to hear of the high endeavors and success of our noble associates who are working in behalf of our great and incomparable message. Particularly is this so when the news comes from afar; for the distance is but objective, the fact of material separation certainly proves all the more the spiritual realization that can and does work and "stand alone" in splendid attainment, notwithstanding the physical space that intervenes and which permits no communication and contact, except thru individual travel or such correspondence as may be availed of, be it either postal or "wireless."

Thus a letter from our representative, Brother Max Helmbold, in the great island continent of Australia, gave special pleasure; breathing, as it does, that spirit of courage, hope and desire, based upon principle, that always inspires and makes for that success which is significant of his country's motto: "Advance Australia." That this spirit may be propagated, more thoroly appreciated and enjoyed, as it will be amongst our people, a

few extracts from Brother Helmbold's letter are here submitted:

" It is lovely for us who are pioneering, fighting here, as it were, single-handed, to hear from brothers and sisters from far away, and hear how our cause is progressing in other parts of this planet.

"Certainly, the more prominent you stand the greater the resistance is which you meet, and from the experiences which we make here in our humble sphere we can imagine the efforts of the power of darkness there.

"We do not waver, and fully realize, too, as you quite rightly said, that we must personify both aspects of life and the workings of the Lord. We cannot imagine ourselves otherwise, but working right in God's own workshop, and the consciousness of this is our reward.

"It is invigorating to have a program without end before us, to be on Perfection's side, thus being in accordance with those true verses of 'The Kingdom's Triumph.'

"It is not only a matter of *believing* in evolution; we have to *live up to it*. The realization of this makes clear our responsibility in our daily walks of life, in family matters

as well as in business affairs, and gives certainty in every move we make.

"We rejoice that Australia is entrusted to us. Our earthly station is humble, yet with love in our hearts we give all our time and strength to help make her a better place (so much has to be done yet), so that she may not be behind other continents.

"The adversary, the 'anti-evolutionists,' has succeeded here as much as elsewhere to adulterate religion and the products of the earth. The best is taken out of spiritual as well as physical nourishment, and man lives on starch with all its consequences, resulting in degeneration in the spiritual realm, as he lives on impoverished physical food, that drives him into the arms of the doctors and to the hospitals.

"Our meetings are still being held regularly on Monday nights, and it gives us encouragement to see that gradually but surely the Master Thot is making headway.

"May God grant us His blessings for our work."

This letter concludes with "many thots of Peace, Love and Joy to all brothers and sisters in America and elsewhere," being indeed

emblematic of that Divine Beacon-Light which shall draw and attract all men unto Righteousness and the recognition of Truth. Reciprocally we say, "Blest be the Tie."—*Guromano.*

KEEP ON PEGGING AWAY

I live in Southern California, the land of sunshine, where in the last days of January the first signs of spring appear and the pussy willows remind you that little fasts, now and then, are good for even the wisest men. Now I am an old-timer in Mazdaznan and have had many fasts before, a three-day fast, and three nine-day fasts.

Many chastisements have come upon me. I even lost my freedom, being confined to a sanitarium. But fate was very kind to me. I gained my freedom in the spring of 1918. For one and one-half years during my confinement I lived on white bread and water mainly. On gaining my freedom I took a position, where circumstances encouraged a light diet, as my work was easy. For about fifteen months I cut out almost all cereals, living in substance on cream, milk, vege-

tables and fruit until October, 1919. Then I went to California, the holy land I love so much. I felt a steady improvement physically, but I knew something more was needed. I decided to fast for at least two weeks or die.

I started on February 1st. After having abstained from all food for about forty-eight hours, I took the first inner bath. Later I repeated this once a week. My strict fast lasted not quite three weeks. The first six days I abstained even from taking water, and lost each day from four to five pounds. Every day I took long walks to different places; that afforded change and beautiful scenery. My weight fell from 178 pounds to 148, and never came much lower during the next thirteen days of my fast. I also took all kinds of different jobs, where I had to work steady and hard. For one and one-half days I unloaded a freight car of fertilizer almost by myself, no sack weighing less than seventy-five pounds, most of them from ninety to one hundred pounds. Whenever I worked and felt very thirsty, I placed a slice of lemon on my tongue, and on arriving home took a cup of sage tea or parsley tea. I did lots of wad-

ing in streams and climbing mountains whenever I did not work. But the most novel experience I had when on a trip to the mountains, at an altitude of six thousand feet, I walked in snow about four inches deep for eight hours each of the two days the trip lasted. I was breathing deep among the pines; sometimes I grew a little tired and had to fight my desire to eat too much of the freshly fallen snow. But I reached a log cabin, took a hot footbath, and walked home in the early morning. First I jumped on the scales to find out how much I had lost on this strenuous mountain trip, and lo and behold, my weight was exactly the same as when I started out—148 pounds. I continued my fast after this for another week, taking another inner bath, and using this time some permanganate of potash in hot water. I had no difficulties at all in taking the flushings, and compared with what I had ten years ago, this latter work proved a pleasure. Only the flushing with permanganate was more trying, and during the following week I had many evacuations of mucous, sometimes mixed with blood, but without an odor. During this fast I never was sick, and very

seldom uncomfortable, due to the many pleasant changes in this beautiful country and climate.

I broke my fast on hot tomato soup with chopped parsley, made from fresh vegetables. For two or three days I lived on scalded dried prunes and raw peanuts. Regular evacuations with much mucous going off followed this diet. I now work hard, and eat cereals, like bran, rolled oats and rolled wheat, also vegetable salads, milk or cream, and sometimes I use cane sugar with my bill of fare. After two weeks of dieting I have regained almost all of my former weight.

I am a common workingman and feel with the toiler, who gets so little out of what life has to offer. As a rule I have to work harder than my fellowmen because I am always changing positions, and in general work there is hardly anything that I have not done. Did you ever do heavy trucking all day long? How much pleasure do you think the average workingman finds after such a day's toil of nine hours?

I would find much sorrow and little happiness if I had not had the teachings of Dr. Otoman Zar-Adusht Hanish, the greatest re-

former and pioneer of our age. His teachings of time immemorial are such a fountain of wisdom and light that it takes fairly a lifetime to apply such volumes of truth. Jesus found it easier to seal His teachings by giving up life than to live under persecution for years and years. But God will shorten the days for the sake of those who dare to *live* for this noble Master Thot, and as the great Oriental professor Max Müller, concedes: "Dr. Hanish teaches no more, no less, than the religion that is behind all other religions." Some of us stand by him more ashamed, fearing, like Nicodemus, who went to the Master during the night. Some of us have created a body so strange to all counter-creation in the human family that they can't help but persecute, and we must continue, as Ainyahita teaches in her First Pearl, where she protects her own handiwork, fighting counter-creation. More so, we must protect this body till we are worthy of a better one, and *keep on*, to see Mazda rejoiced and all his associates victorious.

The greatest men of our latter times have applied the good old thot that Mazdaznan presents for all time as a gift of Nature.

They learnt to be happy by applying the ever-active thot of Goethe. Longfellow once said, "Let us then be up and doing, with a heart for any fate, always acting, still pursuing, learn to labor and to wait." Lincoln said, "*Keep on pegging away.*" That's what we will have to do.—*W. O. Klassen.*

"THE WORST IS YET TO COME"

While the country has been rejoicing over the defeat of Compulsory Military Training, Senate has slipped one over. In the Wadsworth Army Reorganization Bill (S. 3792), which passed the Senate, Section 73 provides that *whenever Congress and the President shall declare a "national emergency" to exist, then the draft laws, conscripting all males between the ages of 18 and 45 into military service, shall go automatically into effect.*

This Senate has no mandate from the American people to decide whether the "next war" shall be fought by volunteers or by conscripts. *That should be left to the people to decide.*

If we permit the draft acts to become the permanent foundation of our military policy, *then compulsory military training will follow naturally enuf.*

The next step after that will be a law depriving the conscripts, as in Europe, *of any right to protest against a proposed war.* They will be under military control.

Furthermore the curious phrasing of the bill suggests using the draft *not merely for wars but for civil disturbances as well.*

England on March 1 of this year *definitely abandoned conscription as a military policy.*—*A. U. A. M.*

Mother's Voice

No Nation can rise above the level of its womanhood.

Edited by Maria Rose Ruth Hilton

CONFIDENCE A NECESSITY

It is confidence that woman craves. Whatever interrupts that special virtue between husband and wife will sow the seeds of doubt and suspicion, robbing her of its twin sister, *i. e.*, assurance. Love flows outward to the object of its adoration, upon the waves of respect, confidence and assurance. Woe be-tide the day when she has to doubt the sincerity of her beloved. The marks of her hidden sorrow will soon be revealed thru the lines upon her face, and like a fading flower she, too, fades and passes away.

Woman is so constituted by nature that love is a necessity to her welfare; love is woman's kingdom; her native sphere; her natural home. Not only is love a necessity of her nature, but the bestowing of her love is quite as essential to her happiness; to love and to be loved, such is the requisite of

woman's heart, and here is where she makes her gravest mistakes. Under the sway of that divine emotion she fails to wait and listen to the voice of the spirit; she sees only the roseate hues of her new inspiration and forgets to consider, much less consult with the two faithful, never-failing friends—reason and judgment. Only too often she has the scales rudely torn from her eyes, there to behold, when too late, how utterly unworthy was the object of all her tender solicitation; and thus in one moment the *light* of her life fades away.

The coming woman is rapidly waking out of this psychological state of past ages and, like her brother man, she begins to practice some of those wily tactics that will entirely change the conditions and environment of her life.

To be taken advantage of; to be merely a tool, a servant, or worse—a slave—no longer harmonizes with her aspirations and desires, much less her concept and ideals; hence she rises and demands recognition and a new order of things. She startles the whole world by asserting such phenomenal independence and demanding her rightful recognition in

the affairs of state, as well as those of the domestic relations. She at last realizes that with her advancement the whole world moves forward. The progress, welfare and happiness of millions depends upon the elevation of woman to her proper place and position. Man may as well be gracious and sweet; they may as well turn about and assist in the glorious work of upliftment and higher education of woman. Along lines scientific and economic woman already appears successful in the professional and business world, and while they may not *need* man's help, yet a magnanimous attitude on the part of man will do much toward erasing that dark, heavy ancestral line of demarcation that was created thru ignorance and superstition. The rapid growth and development of woman makes her more capable and able to fulfill a larger, broader place in life, and anything that tends toward perfect womanhood will certainly tend toward drawing her closer to man, thus equalizing the true standard of life for the greater happiness and prosperity of both.

The birth of the new woman means a new birth for the whole world. In and thru the

transition period the process of readjustment naturally creates much that is offensive and disagreeable, just as when a child is being born, that home for the time being is transformed into a chaotic state, anxiety and apprehension reign, but with the announcement that "All is well," rearrangement takes place and normal conditions are again established. Thus it is with the birth of higher civilization, whether it pertains to woman or to man's evolution, the old must pass away and nature asks not if it pleases or displeases mankind; she is but an avenue thru which the spirit of the times works to accomplish its supreme purpose. It is in the designs of the Infinite that woman arises and takes her place and position. Then how futile to ally one's self on the side of opposition. Man has nothing to fear but, on the contrary, he has great cause to rejoice with woman in the approaching day of her emancipation; for she will not only draw nearer to him, but she will bear him a blessing such as he has never dreamed of or known; and one which he can never receive except thru her in her new and uplifted state. As long as woman is a degraded servant and slave, so long she can

only reflect back that subjected state to her family.

We look forward with rejoicing, for woman is rising; she is rapidly coming up on the ascendant arc, and gladly we hail the day of fulfillment.

RECOGNITION

However richly endowed mentally, psychically and spiritually, it must be remembered that, for their expression, these higher propensities are entirely dependent upon the *instrument* which contains them. It is our physical bodies that require attention. As every musical instrument needs tuning, so the body, the framework, must have consideration and care. The organic structure must be adjusted, since all depends upon it; a perfect body means a perfect mind. The polarity of the two can only be established by a perfect harmonic action of the physical body. To deny the body its proper recognition is to commit a great offense against the higher faculties upon which the body is dependent for its life.

The framework is animated by the dyna-

mic action of breath thru which is conveyed the principle of life. All life is motion, activity, vibration.

The whole human race is being destroyed thru a lack of knowledge of *how to live*. The ignorance of the common people as to nature's simple laws is appalling.

Distension of the organs causes dislocation; dislocation causes confusion; confusion brews disease. In such a condition may be seen the saying of Scriptures fulfilled: "A house divided against itself cannot stand." From the same source we read the command: "Set thy house in order." And here is where all the real and lasting work of reconstruction must begin if the blessings of health, happiness and success are to be showered upon life's pathway.

All systems of science, philosophy, sociology and religion must inevitably fail where the chief corner-stone, the body, the foundation upon which all rests, is ignored and neglected. And certainly nature works *sure and swift* in her condemnation; nowhere can be seen the working of cause and effect more righteously portrayed than in the operation of nature's inexorable law of vengeance;

surely, "Whatsoever a man soweth, that shall he likewise reap." Violation of nature's laws brings sure retribution to the transgressor.

Parents can only perform their work by enlightening themselves as to the primary essentials of life. Mothers more especially so, since to them is entrusted the education of their offspring.

The physical body in a healthy and normal state will be able to meet and withstand the buffetings of adversity. Children rightly born and properly reared will never become victims of baneful influences, nor a prey to the "fowler and pestilence." Individualized they stand in their own strength and power; they walk in the light; they are the children of understanding.

Although able to count the number of electrons in an atom, the ingenious genius was struck by a Turkish bullet and killed. Though his services ended, he, nevertheless, left to the world the idea of the possibility of counting the electrons in an atom, thus showing that the scientists' idea of the reality of an atom is not fiction, as originally claimed by theologians.

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That is the governing factor in all life's manifestations, and yet how many of the human family are really led and guided by that. There is a vast difference between that and ideas, just as great as there is between intellect and intelligence. A man may be very intellectual and yet possess very little intelligence; yet a man of intelligence is both intellectual and intelligent.

The more negative and disorganized a human being is, the more subject he is to the play of nonentities and the floating ideas that emanate from negative and undeveloped minds.

The great essential need is polarity; to find our center, where the positive and negative, the magnetic and electric, blend and are polarized unto one given point.

Everything in nature represents the triune principle. It is not sufficient to know the opposite poles, the positive and the negative; we must know where these two meet. Only so can we realize the whole of being; and be conscious of self.

To know *ourselves* is to have found the

"Father" and to be able to say with Him: "I and the Father are at one." Thus the goal of our attainment is that desirable state toward which all awakened souls tend. To become at one with God is to become at one with all His creation, entering into harmony—peace—that signal state of true tranquility so long sought for, so earnestly desired.


The time has long since been ripe for man to know the *highest*, but the lesser must be equal to the greater, and vice versa; for only to the innocent, the pure in heart, the humble in spirit, will the Father reveal the treasures of His Kingdom—and "Except ye become as a little child, ye shall in no wise enter the Kingdom of Heaven."

MOTHER NATURE

In nature we find a most bountiful Mother—most prolific in her creative energy. She knows not class nor distinction; good or evil—weeds grow even more prolifically than selected and cultivated vegetation. To produce the *best*, much labor is required and more intelligence has to be exercised, and then it is really marvelous the results.

Mother Nature delights in showering her blessings wherever man's intelligence meets hers. She demands a certain recognition on the part of man before she will yield or give forth the best and highest contained within her bosom; yet Mother Nature is said to belong to the class which is generally termed inanimate life. Then what of human nature? Who guides and leads her untrained forces? Rather a pertinent question, is it not? And yet, if we are to know ourselves and our possibilities, we must be able to look at life from every aspect, and in order to get at the brilliant and sparkling jewels embedded in life when shorn of its manifold accumulations, life must be barred of its limitations, that its innate purity and beauty may be reflected thru an expression of the highest and best. Naturally, to create whole and perfect children, the creators, parents, must first be models of perfection themselves. The work of race regeneration must begin with the fathers and mothers; and here we find a great, great work. Remember, Mother Nature works here just as she works in nature itself; she will give back just in proportion to the intelligence exercised on the

part of man. If he gives her his best and noblest, she, too, will respond, apparently using her discriminating mind to meet his high endeavors. If, on the other hand, man is thotless, heedless, using nature's forces for selfish ends: if he throws into Mother Nature's great hopper a heterogeneous mass of rubbish, he may be sure that the "mill of the Gods will grind out to him just in like quality, only multiplied a hundred fold; for no seed comes forth singly, but draws and attracts unto itself such energies as multiply or increase from ten to ten thousand fold. A single kernel of corn brings forth a single stalk, but that one stalk bears from one to three ears of corn with its numerous kernels on each ear. Thus Mother Nature works thru her magic illusion, creating and producing in accordance to laws governing her domain. A perfect human being is the highest expression of the Infinite Intelligence; anything less than perfection reveals the fact that man has interfered with original designs and all his imperfections are the result of his having violated the laws of God and nature.



Federation of Nations

Edited by Nellie Wheelwright

STUDY OF MAN

Reducing the Aryan white race to but three principal classifications simplifies the study of man and gives to the student a concise prospective as to the final in the great struggle for emancipation. As long as barriers are set to line up demarcations between members of the white race, just so long differences are bred and promoted, retarding the higher ideals entertained by either class.

It is necessary for man not only to demand individual rights and social advantages, he must also determine as to whether he has any rights to ask. If there is any truth in the deductions made thru the study of Evolution, and that same truth is borne out by word of a revelation, as recorded in Genesis, then the testimony of two so powerful witnesses should be more seriously considered, that we may learn thru the origin of man the purpose of his manifestation, or incarna-

tion here upon terra firma, as well as his destiny from generation to generation.

To judge man from what he appears in all his individual arrogance and the accumulation of evils, a result of the conditions and environment, largely of his own fancy and creation, will continue to keep us in the dark as to his true nature, and his emancipation so much longed for will be deferred, while untold suffering and upheavals of an experimental stage will continue and the most strenuous efforts toward the realization of a Federation of Nations remain but a pleasant dream.

But Infinite Designs cannot be annihilated; they may be held down and kept in check; the obstacles may be so numerous that time alone can adjust the labyrinthical maze into which they have been driven—the day of reckoning must come and the end of endeavor be reached.

Whatever the motives and peculiarities of each and every tribe within the great Aryan white race, one thing is certain—*they are not of original design*. Tho more or less circumstantial and environmental, they are

but habits which must give way in the presence of enlightenment.

The Twentieth Century seems to be the zenith of all such barriers which have kept at bay the nations from entering into close relationship. This century will determine the fate of past antiquity and map out the procedure that will assure to man undivided progress. It may take some time yet before the bulk of the people shall understand and realize what it means "to live and let live," nevertheless a start in the right direction is an assurance of an awakening which will greet the sun-clothed day of the Fatherhood of God and the Brotherhood of man.

It is no longer being denied that great minds manifest within the gates of the Aryan race. The higher and better talents, too, are numerously represented. The Spirit of the Times is largely confined to the Aryan race.

To enjoy what is man's highest ideal is only possible when the good comes to the greatest numbers. To this end the walls of national separation must tumble, as must fall ecclesiastical witchcraft, which has charmed the weaklings of character for ages.

Once man begins to realize origin, purpose, destiny—he is ready to strip himself of all the accumulations of enslavement—for a slave to sin he is indeed, a serf to suggestions and influence.

The *Slavs* as the basic branch within the Aryan race had to have an awakening, rather rude, to be sure, but no more unpleasant than it is to be awakened by an alarm clock. The alarms and firearms go on, for not until the very last of the tribes which make up the *Slav* nations shall arise and report for duty can peace come to them and direct their material powers to proper usage.

The *Latins*, too, are in commotion, but the real work among them has only just begun. What is of Latin type must necessarily be placed. As one of the two great wings necessary to balance the material powers of human kind for safe navigation in the ethereal realms of higher mental attainments, it needs its feathers clipped, that soaring may cease and better judgment be used “in the pursuit of happiness.”

The *Latins* represent the *spiritual* side of man, and possess spiritual propensities as a gift, only too frequently disregarded and not

at all appreciated, but misdirected, leaving ruin "in their wake." Altho it would seem that the spiritual side should cling to morals for which they stand, time will inform us otherwise, and here, too, many adjustments shall be necessary, at times the sceptre of ignorance waving terror equal to the plagues detailed in the Apocalypse. Perhaps the clipping of the feathers will seem rather severe, nevertheless there must be balance-ment.

The *Anglos*, who in numbers are equal to those of the Slavs and the Latins, are considered the right wing of the great bird of the Heavens, the Aryan, or the White Race. They represent the intellect and have been the cause of much misunderstanding, both among the Slavs and the Latins, due to the coldness of the intellect, which will run to extremes and become as dogmatic as does the corresponding wing of the Latins in matters spiritual.

During the days of adjustment among the *Slavs* and the balancement among the *Latins*, the *Anglos* will have much to undo and not only have its diplomatic feathers plucked, but

its very foundation shaken—for “what can be shaken shall be shaken.”

The Anglos need not think that his diplomacy or finesse will in any way vouchsafe to him immunity from disruption. Great changes are inevitable. Pride and power must be broken ere Humbleness and Benevolence shall take their places and divine a “Peace that surpasseth all the understanding of man.”

In the meanwhile all those whose tribal ties have been intercepted must return to their own, while those of a true blending and in accord with the gravity of blood, as allotted to the twelve tribes, will seek new fields of operation and become the greater pioneers in all the leading branches of commerce, manufacture and industry.

THE TREND OF THE TIMES

Looking out into the world today and watching the trend of thot and deed, it certainly does not look encouraging. The beautiful thots unselfishly uttered, heroic deeds freely done, have been dragged from their heights of loftiness down into the mire and

besmirched with mud. We see what Tolstoi called a "Super-Venus, an eternal courtesan—*Commercialism*," enthroned in the thots and deeds of mankind as never before. And you are forced to ask where is the moral side of mankind? Where is that moral perception that an equivalent for what I give you is all I am entitled to, or ever desire?

If Benjamin Franklin appeared in our midst with "Poor Richard's Almanac" in his hand, and in his heart all that tried, proven and sterling sense of a real character that none could shake, what would be his sensations? He would see what he never dreamed of had come to pass. For he did dream and scheme to have this nation hold to the teachings of a great moralist, laid down in the simple language and allegory of his Almanac. In that Almanac he upheld and cultivated the character that was the bone and sinew of the independence established by the colonies. The great fight of that period had to be won with character, not dollars—nor commercialism. Dollars were few and far between, but the men who won their way in the forest and the bitter cold were the bulwark against which the waves of destruction beat in vain,

and *they founded this Union*. And again it shall be the characters, not the dollars, that shall stand the test of time and *preserve this Union*.

The aftermath of war is uncertainty—a swaying back and forth, as it were—because the old has either been destroyed or is shaken to its foundations. The new is being conceived and has to be gestated.

When humanity is surveyed with only the vision of today it is discouraging beyond words, but see it in the magic mirror of the eternal tomorrow, and to that add the power that no man has ever been able to estimate or *hold back*—the Spirit of the Times—and again you can see only hope. It sweeps aside all barriers when the time is mature. Those stupendous structures reared to hold man in subjection fall like a house of cards in the sudden rising of the wind. Infinite Intelligence holds the power to guide and lead, and will never surrender to ignorance—and we all know history proves this. It may work so quietly and gently that no one can tell how the change came, or it may come in a mighty upheaval that will sweep all obstructions

from its path, no matter how strongly cemented together.

With this thot and understanding we find hope and joy, because we *trust* it all to the Hand that guides.

FREEDOM AND LIBERTY

"Freedom and Liberty in the pursuit of happiness" again rings thruout the Union and re-echoes from every quarter of the globe, but there were long years and long centuries when this thot was held down by the iron hand.

Patrick Henry's immortal thot which dared to call despotism to account is sounding its message not only in the land of its birth, but also to all those everywhere whose individual and collective rights have been denied. The spirit of Washington lives and the thot of Freedom and Liberty is carried on the waves of ether and fanned into brightness.

Russia is but another example of collective awakening from serfdom, and sets an example in the struggle for Freedom and Liberty which shall be hers after years of political

storms. Now we shall see the birth of a new day, when at last the injustice of man is to be transmuted into justice and freedom.

But until now the answer to these hopes has been wars and rumors of wars. Men and women everywhere are languishing in prisons, even among the races below the white race, which races constitute the ladder of racial evolution. Races continue to retain in their hearts their birthright of "Freedom and Liberty in the pursuit of happiness," and none can destroy such hopes, for the day must dawn when all shall know their realization. To each and every member of the White race shall come this realization: "At last I have freed myself from the walls of error, superstition and ignorance, and I am free as an individual, as a tribe, and as a nation, to work out my own destiny: *it is mine.*"

How can the mountains of obstruction be removed? Not by violence nor by weaklings, but by the unceasing thot and unflinching stand of men and women who are determined in their hearts that God's Kingdom *has* come.

Oppression and suppression always lead to revolution.

THE SITUATION

The Senate has decided, by a vote of 46 to 9, that there shall be no universal military training in the Army Reorganization Bill hurried through Congress.

That was a much bigger vote than we expected to get. Does it mean that Victory—that coy old bird—is perching gingerly on our banners? Does it mean that things are beginning to come our way at last?

Let's not be fooled. Deep down in its heart the Senate wants universal military training, partly for defense against foreign foes, but chiefly for defense against "outlaw unions" and other manifestations of "social unrest." If Senators enjoyed life tenure of office they would adopt compulsory military training tomorrow by an overwhelming vote. As it is, the Senate has gone as far as it dares; it has adroitly prepared a framework into which compulsory military training can be poured whenever it becomes politically expedient to pour it.

To begin with, it has provided, in the pending Army Reorganization Act, for a huge force of officers. This is significant.

Back in January, 1916, with all Europe full of trampling armies, we were content with a military establishment containing 4,000 officers. Then the carefully manipulated "preparedness campaign" swept the press. Mr. Wilson flopped and we increased our army to include 12,000 officers. Now, at the close of the Great War, with all Europe prostrate, with the cost of living soaring, with a \$5,000,000,000 deficit facing Congress, the Senate calmly shoves our establishment up to 17,000 officers.

Nor is this all. Over in the War Department they have on file applications for officers' commissions from 24,000 of the temporary officers who served in the Great War. Those 24,000 young men like what they saw of army life. They like the power it gave them, the social prestige, the ease of it and the steady promotion. The newspapers tell you that officers are quitting the army because they can't live on the army pay. Some of them are, but the bulk of them are following the advice of canny old General Mills and are sticking tight. They believe, with General Mills, that we are going in for a huge military establishment in which promotion

will be rapid and their incomes assured. The Senate, in its bill, has practically assured those waiting 24,000 men that General Mills was right; that something big is coming.

But the Senate bill not only provides officers for a huge military establishment; it provides facilities for the brief training of all youths between the ages of 18 and 21 who wish to take it. If 100,000 youths take that training, there will be an excuse for keeping up practically all the cantonments. Things will be stirring.

Over in the House of Representatives they have passed a rival Army Reorganization Bill—one which is silent on the question of military training, but which, like the Wadsworth bill, provides for a huge staff of officers.

In other words, the House, while strongly opposed to the adoption of compulsory military training, seems not averse to providing a suitable framework for such a system.

These two bills will be sent to what is called a conference committee of the two Houses, consisting of three Senators and three Representatives, and there the two bills will be compared section by section and an

attempt will be made to agree on a compromise bill.

In all likelihood that conference committee will consist of Senator Wadsworth, who needs no comment; Senator Warren, who is General Pershing's father-in-law and a thick-and-thin militarist; Senator Chamberlain of Oregon, the father of peace-time conscription in the Senate; Congressman Kahn of San Francisco, the pet of the San Francisco Chamber of Commerce, which openly demands compulsory military training in order to "put down social unrest"; Congressman Anthony of Kansas, who believes in the theory of universal training, but realizes, just in the nick of time, that Kansas does not; Congressman Dent of Alabama, whom the newspapers denounce as a "little army" man.

It is pretty obvious that a majority of these men will agree on a compromise bill which will provide the framework for the ultimate adoption of compulsory military training. When a conference committee has agreed on a bill, the chances are ten to one that the two Houses will accept the bill. So that the chances are that Congress, while ostentatiously rejecting universal military

training, will carefully and quietly leave the way open for its subsequent adoption.

The situation then will be this: The elections will be over in November. Early in December—the same Congress that is now in existence—will reassemble for what is known as the “short session,” which lasts from December to the following March. That short session has a peculiar psychology. Take the men in the lower House, for example. They have all gone through an election. Those who were successful have been re-elected for another two years. In the phrase of yester-year, “they should worry.” Those who have been defeated—well, they are in an equally carefree frame of mind. Old-timers tell you that it is in the “short session” that Congress contrives to pass its worst legislation, because the members are the farthest removed from popular reckoning at that time.

Knowing this to be the case, Kahn will endeavor to bring up for the consideration of Congress a simple resolution authorizing the President to establish at some distant date—they are discussing 1922, or even 1923—universal military training. If the country,

in the meantime, has gone for Wood or Lowden, they figure that the momentum of a reactionary election will carry such a resolution through the lower House. If the country votes more or less radical, then there will be a big fight.

In the meantime we have the situation absolutely in our grasp. We can force the candidates for Congress to declare themselves: "If elected, will you vote for compulsory military training?" *Now is the time to act.* If we can get a majority pledged against it, we can enter upon the second stage of the fight, which is to bring America into line with the world-movement for universal disarmament.

Will you personally enlist for such a fight between now and December?—*C. T. H.*

SOME SENTIMENT

This army program, in my judgment, attempts to bring into being a centralized military power which, to my perhaps conservative New England judgment, is one of the greatest potential dangers which the institutions of this country have to face. I am against centralized compulsory service.

What this country needs, more than anything else, is a framework. It has been my experience, dealing with citizens who have donned the uniform, that it is a very quick piece of business to train them. For example, there is the One Hundred and Sixty-seventh Field Artillery Brigade of colored men, who went into the line with less than 60 days of actual artillery training, and who were highly spoken of by the French. They did their job in every case. Our men are very quick to learn. This talk that you cannot make a soldier in less than three years is perfect and utter rot, and I do not hesitate to characterize it as such. You can make a soldier in three weeks with the proper leadership; the whole question hinges on the proper leadership.

Our general staff is patterned almost exactly on the pre-war German staff methods. Well, perhaps it would be invidious to go very much further on that line, but take, for instance, the question of saluting. Undoubtedly you gentlemen have talked to private soldiers. I can tell you that, as a general, going around in a Cadillac limousine, that my arm has gotten so lame from saluting that I have pulled down the curtains of my car so I would not have to salute. I have seen boys

sitting along the road who would have to jump up and salute every few minutes, and if they did not they never knew when they were going to get called down. I have seen general officers stop their cars and get out and go back and call poor doughboys, treat them like dogs, because they were marching along the road, perhaps tired out, and had failed to salute. I have seen that time after time.

It is a little thing in itself, perhaps, but I tell you, gentlemen, it is the outward and visible sign of an inward and invisible condition that ought not to be.—*Gen. Sherburne.*

Many terrible things have come out of this war, but some very beautiful things have come out of it. Wrong has been defeated, but the rest of the world has been more conscious than it ever was before of the majority of right. People that were suspicious of one another can now live as friends and comrades in a single family, and desire to do so. The miasma of distrust, of intrigue, is cleared away. Men are looking eye to eye and saying: "We are brothers and have a common purpose. We did not realize it before, but now we do realize it, and this is our covenant of friendship."—*Woodrow Wilson.*

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Issued monthly by
Mazdaznan Press
 Los Angeles, Calif. U.S.A.
 \$1.- a Year By Copy 15¢.

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Published monthly by the Mazdaznan Press, 1405 So. Hill St., Los Angeles, Cal., U. S. A. Copyrighted 1920 by Mazdanan Press. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

DIRECTORS: A. F. Gault, Chairman; Wm. K. Sandberg, Vice Chairman; K. Woolson, Business Manager and Treasurer; Dr. Gilman Beeler, Secretary; John Vinson, Auditor.

The contents of this publication are written by the Rev. Dr. Otoman Zar-Adusht Ha'nish, except signed contributions.

Regular contributors: Maria Rose Ruth Hilton, Nellie Wheelwright, Zarlivana Marvin.

Address all communications and subscriptions to P. O. Box 1854, Los Angeles, Cal.

Subscription One Dollar per annum. Fifteen cents per copy.

Vol. 19

July, 1920.

No. 7

STUDY IN DIAGNOSIS

Intellectual—Spiritual, Physical

This type needs first of all to attend to the calls of its base—attention to inhalation. Take for several minutes such exercises as compel long inhalations. Three minutes at a time and five times a day suffice. This type needs to keep up a military front and never allow their backs or shoulders to be propped. It is better for them to lean a trifle forward, but such bending must be from the hips, spine always erect. When tired do not recline—lie down flat on the back.

As the spiritual here is first, such temperament should bear in mind that to be normal

the spiritual side must not be sacrificed to the physical, should the latter need cultivation. While the physical side is under cultivation the spiritual propensities have to be exercised, otherwise they will suffer, and tho such a man is an intellectual giant and at the same time grows into a physical giant, he nevertheless may become void of ethics and morals, frequently deteriorating into a heartless, selfish being, void of principle. Here we find the ardent promoters of militarism, and framers of unconstitutional, unnatural and medieval laws. Here we find merchants, lawyers and judges that have neither consideration nor broadness; they narrow everything to a point of technicality; they have no regard for others, but only for self.

This type needs a frequent revival wave to come into their life. They should reason with themselves and become convinced of the necessity to religiously keep rhythmic exercises to balance up all brain functions. There can be no doubt about it, but that the intellectual needs guidance by the spirit. It is not enuf that their companion happens to be of a spiritual nature to keep them in check and at home after business hours, or to be

surrounded by an atmosphere of sanity. Such a temperament owes it to self and to society to normalize the inclinations to their base, which gives an assurance of a well-balanced brain. Then heart and mind will work in unison, while the body will enjoy perfect health. The triune principle of man at-one simply means perfection.

In addition to a routine of daily exercises, followed in systematic order and according to index, the diet must be equal. The seasons must be considered, and it may be necessary to attend to the greater wants of such a constitution—*elimination*.

Owing to the rapid operation of the mind, ganglionic fluids are readily consumed, while the circulatory system is being taxed almost to excess. The circulation of the blood is retarded by the brain leaving but little for the digestives when filled with food. For this reason the digestives become more and more sluggish, the imposition upon the alimentaries resulting in imperfect assimilation. To alleviate complications of an organic nature, to eliminate any possible impairment, we have to be considerate. Fruits and fruit juices, particularly of a tropical

kind, should be used freely, and day by day. This is necessary to keep the alimentaries toned up, aiding assimilation.

A vegetable salad must have rich oil dressings properly spiced, while foods not nutritious in nature are to be baked; and boiled, steamed, stewed and fried foods should be shunned as if poisonous.

This temperament cannot make a mistake when subsisting largely on fruits and nuts, adding fired foods only during excessive changes in temperature.

In a temperate zone this temperament thrives by adding milk and milk preparations to the daily menu and diverse highly fermented cheese, in small quantities. Concentrated and malted foods should be used occasionally, and whenever there is a certain vacuity felt—a state of uncertainty as to what to eat.

Frequent fasts are absolutely necessary and should constitute a rule from which there can be no deviation or compromise. This type has to have an ironclad program and should follow it conscientiously.

When thirsty or in fever, water should

never be indulged in; fruit juices should be at command.

It must be remembered that as this type proposes to bring up the physical, only physical exercises are to accomplish this end; foods prescribed for the physical base do not come into consideration here.

SOLILOQUY

I have lingered in the Silence,
That o'erhangs the Earth and Sky.
Also sent my Spirit outwards
To hearken to each cry,
That sought and felt Life's vastness
Surging strong, but scarce expressed,
Because of limitations
Which filled and cramped the breast
Like torrents of the mountains
Bursting forth at Spring's approach,
Seeking in far valleys
The level of desires.
But in all my eager wanderings
'Twas the Shadow that beset,
And made my Vision narrow
'Til the Breath within me spoke:
Thou, Thyself, art all there is,
So, further, seek no more,
But look within, and *live!*—*Guromano.*



Sermonettes

God moves and the world moves, too, only they generally move in opposite directions from one another.

He who puts his trust in the material must take material consequences.

To doubt Infinite leading leaves us to the buffetings of the adversary.

It is better to lose out in the name of the Infinite than it is to win thru favors bestowed by the adversary.

To fight to a finish even at the loss of life is far nobler than to surrender to the dictates of the enemy.

While we carry our things to God in prayer we might as well make it *everything*.

If "we are to be in matter what we are in spirit," then there is much more yet to be accomplished.

Those who trust in God in some things expect to retain honors for themselves.

When it comes to trust and entrusting it has to be either all or nothing.

One breath alone unites spirit to matter, and that breath also divides them.

It is better to feed the enemy than to fight him; still there are times when he demands both.

Self-denials are no trials.

To be "up in the air" is no longer temperamental, but a necessity called out by the spirit of the times.

We lose only what we have accumulated in terrestrial treasures, while knowledge remains with us as an asset for future gain.

It is an old saying that many can be of help to one, but one alone cannot be of assistance to very many.

The condemnation of Jesus to the cross did not prove the guilt fastened upon him by his persecutors.



Season Hints

July impositions will defy.

Take an early plunge and a hasty run, then rub the body vigorously before getting into fresh, clean linen.

If you do, you will be happy thruout the day and perform your labors with a glad-some song.

Why not get up with aurora and, after a plunge, run and rub, get right to work, if you are so situated, and work until about noon, and thereafter commune with nature. That's the life!

All of us should perform productive labor. Some of us do not, still most of us just have to do it; consequently it is well to plan as to the best methods to be followed that assure the most congenial productive livelihood. No doubt that communion with nature will point out to us the way.

It is the month of the Declaration of Independence—the Old Glory. Keep on declaring and seek to assert independence from hire.

Economy is not only the road to wealth, it is the road to health, the way to better thinking and eradication of habits. Eat less of concentrated foods; yield more to the rapidly growing garden stuff.

The early corn, melons, string beans, squash, green peas, tomatoes, eggplants, peppers, beets, turnips, carrots, onions, leeks, kale, kohl-rabi, potatoes, cucumbers, and many more varieties of truck the market or garden affords, should be selected according to want and need.

Sweet milk is advisable only when lemonized. Beat slowly into a glassful of milk the juice of one lemon.

Grapefruits, or pomolas, are out of season, and even where still procurable, should be used as juice only. The juice will not agree with milk, but sweet cream may be used to great advantage.

Orange juice will neutralize in sweet milk, and is made very wholesome if an equal quantity of lemon juice is added to the orange juice.

The same holds good of bananas. Do not use milk with bananas. Sweet cream will go well and increase vitamin.

Sweet milk does not go with vegetables, but clabber and buttermilk do.

New potatoes and clabber, with hot corn bread or bran bread, will make an ideal meal.

Do not use sweet milk in your cooking now. Let it be either cream or clabber, buttermilk or whey.

Living according to the dictates of the season, we retain good health and enjoy good reason.

If water is soft, direct from a spring, it may be used freely by the young, but those advanced in years better let it alone.

If feverish, let coffee alone. Abstaining from it will for discomforts atone.

Make it a point to visit various places and ascend or descend to various regions.

Berry sauces of all kinds invite dumplings for steaming. Make a meal of it.

Eat because you absolutely have to, and not because you have a desire for food.

When hot and feverish, take a towel rub or drink very hot tea until the pores throw off the excessive heat within the body.

Keep in step with the garden growths of the season and notice the difference of bodily health and brightness of mind.

Some "roughing" or camping in the mountains, on the seashore, in the desert or the forests will do you a whole lot of good.

Squash is of particular value to all who have trouble with their kidneys and become anemic from time to time.

Early apricots, to be of medicinal value, must be picked *ripe* from trees. Three apricots will tone up the system, while a larger quantity kills outright all the good intended by nature, altho the glutton may delight in pain.

The early seedless white grapes are found to be eliminative and bone constructive. The grape sugar is so rich that no more than three ounces of these grapes should be eaten at one time.

Late small fruits, perfectly ripe, answer many purposes, especially the gooseberry, which is indispensable in dyspeptic cases. Have you ever tried small dumplings steamed in strained gooseberry sauce?

Eat most of your dishes as nature offers them and resort to baking or roasting only when it is absolutely necessary. Corn in the husk and potatoes in the skin may be baked in charcoal, developing fine flavor and salts otherwise not obtainable.

Young, juicy corn is of inestimable value to liver complainers, providing the corn is masticated in the raw state, and the pulp is not swallowed.

At remote places there are weeds, roots, barks, leaves, buds or berries that may prove of value in the reclamation of health. One soon learns to make a good selection by hiking over dale, vale, hills and mountains.

When in doubt as to selection, abstain from food for a day and still your hunger with such salad vegetables which you as a rule care least for.

Spend your afternoons, your vesper prayer, out in the open, at some secluded spot. Take with you wholesome food, but try and make a salad from what nature offers you. Whichever place you go, even tho it be a place of rocks, you will find some wholesome blade or leaf to help you dispel the grief of imperfections.

NOTICE TO SUBSCRIBERS

The Management of the Mazdaznan monthly endeavors to mail the magazine on the twentieth of the month preceding date of issue so that by the first of each month the magazine ought to be in the hands of subscribers as far as Nova Scotia and Old Mexico.

Any delay should at once be reported both to our office and the local post-master so as to be able to ascertain the delay.

In the meanwhile an extra copy may be secured by writing to the nearest secretary of the society or direct to Mazdaznan Press P. O. Box 1854, Los Angeles, Calif.

—*Kurt Graichen*

INGERSOLL'S VISION OF THE FUTURE

A vision of the future arises. I see a world where thrones have crumbled and where kings are dust. The aristocracy of idleness has perished from the earth. I see a world without a slave. Man at last is free. Nature's forces have by science been enslaved. Lightning and light, wind and wave, frost and flame, and all the secret subtle powers of the earth and air are the tireless toilers for the human race. I see a world at peace, adorned with every form of art, with music's myriad voices thrilled, while lips are rich with words of love and truth; a world in which no exile sighs, no prisoner mourns; a world on which the gibbet's shadow does not fall; a world where labor reaps its full reward, where work and worth go hand in hand; where the poor girl, trying to win bread with a needle—the needle that has been called “the asp for the breast of the poor”—is not driven to the desperate choice of crime or death, of suicide or shame. I see a world without the beggar's outstretched palm, the miser's heartless, stony stare, the piteous tale of want, the livid lips of lies, the cruel eyes of scorn. I



see a race without disease of flesh or brain—shapely and fair, married harmony of form and function, and as I look, life lengthens, joy deepens, love canopies the earth; and over all the great dome shines the eternal star of human hope.

SPONTANEOUS THOT WAVES

Realization is a state where “we have nothing more to ask for,” but become resigned.

Moral and Manners are the gemini in society, and no man can afford to be without their chaperonacy.

Certain manners or customs of others may not appeal to us at first, not until we have learned more about cause and motive.

The Supreme Council and the Council of the League of Nations may not fill the bill of expectations entirely; nevertheless, any active engagement in sessions and considering of problems of world-wide importance suffice to prognosticate some influence upon future moves.

MAZDAZNAN
SHARP HAD ENUF.

John Sharp Williams is through. He quits in disgust. Although he could remain in the United States Senate as long as he wished, he is determined to junk his toga. He declares that the Senate is the most notorious gabfest in the world. In an address before the Mississippi Legislature the Senator declared that the long-winded arguments over the peace covenant were like unto the fiddling of a Nero while Rome burned. The Senators wrangled like old women while the world was in chaos. The Mississippi statesman added: "I would rather be a dog and bay at the moon than to spend one minute in the Senate after the expiration of my term of office." There is no difficulty whatever in keeping the United States Senate up to its full membership. The office is very attractive to politicians, but it doesn't seem to offer opportunity for constructive statecraft."—*L. A. Times*.

Environment is a state that determines much in the daily walks of life among individuals.

CHIPS AND SHAVINGS

Now that the phenomena of radio-active substances and their radiations, or the riddle of transmutation of matter, is solved, it should be no longer so difficult a matter for alchemists to make gold out of the golden sunbeams.

According to a decision of an Illinois Supreme Judge, "a man's home is still his castle, even though it be amid the ruins of a brewery, and no reckless prohibition officer can invade the family ice box merely to satisfy his itch for spoil."

The discovery of America through Columbus cost Isabella seven thousand dollars, out of which three thousand were applied to the three caravels and the remainder for salaries, ship supplies, food and other incidentals connected with a great mission. Columbus himself received three hundred dollars per annum, while two of his captains drew a yearly salary of two hundred dollars each. "What fools these mortals be," some of us may say, but it is just such "fools" that make the world go around.

Twenty-seven miles northeast of Mexico City lies the "City of the Gods"—Teo-tihuacan—which prides itself of possessing a far greater Pyramid than either of the two, Sun and Moon, and rivals those of Egypt. The geometric lines and orientation resemble those of old Egypt, so that archeologists may find it possible to give to the world some more data on the subject of ancient relation and raciology.

Students of the Study of Man or Raciology should bear in mind that we have adopted the term *Anglos* to designate all the tribes, tongues and nations of Anglo-Saxon or Nordic origin, in contradistinction to the tribes known as *Latins* and those of the *Slars*, while the term *Anglophile* denotes one who is friendly disposed toward English policy or manners, in opposition to *Anglophobe*, designating one who is hostile and has an aversion for everything English.

Mysterious signals and strange sounds are seen and heard in the atmosphere, supposedly from sister planets, in the attempt to make their presence known to us. But such phenomena may be due to communications from

the departed, and again it might be that the latter's voices, groans of agony and their last uttered blessings or curses in the battlefield, caught by static waves, are repeated at times of congeniality. Here is either a bone of contention, or food for thought, especially for those who have time to tarry by the roadside.

It lies within the province of the spirit of the White man to take advantage of his opportunities, irrespective of locality. For this reason he will assert himself, even though in far-off Asia. Principalities are evident within the area of the Caspian and the Black seas. The republics of Georgia and Azerbaijan are but the beginning to the formation of democracies conducive to the development of a higher civilization. Azerbaijan is, perhaps, the richest country of its size, possessing the largest oil fields, gold, silver, coal, iron, copper, manganese and other metals in abundance, while the soil is, perhaps, the richest in production of any in Asia.

To ask assistance in material things is equal to begging.

HISTORICAL NUTSHELLS

Evidence of the very best of intentions is no criterion of voidness of political experience.

A cruel government always grows timid in the face of movements reformatory in Nature and to squelch the latter those in office are compelled to use barbaric measures, that their positions may be secure for a time at least.

History furnishes material for the stage, without which the latter would be an utter impossibility.

In a one-man government there is but one set of men who sustain the form of government and promote it by their own votes, their bayonets and their decisions; the rest of the people are forbidden to share in public affairs under penalty of guilt of high treason.

When civil and military men are obliged under pain of revocation to take an oath to the man who has violated his, then intrigue and conspiracy are sure to follow in their wake.

To criticize and revile powers may require high intelligence, still there may be an absence of the knowledge as to essential attributes.

Where there is administrative and judicial repression, constitutional rights go begging.

Instability is sudden and prodigious where there are many minds and no master mind to take the lead.

To divert a nation's thought from thinking and agitation interest in warfare needs to be aroused so as to sow the seed of apostacy from the principles of regeneration.

To stand between the people and the plague is a task that but few men have been able to survive.

To become exempt from the illusions of a political life one needs to sojourn in foreign lands.

Repeated infringement upon a constitution either hastens the downfall of a party or the disruption of a whole nation, exposing the latter to invasions from foreign quarters.

Publicism, spyism and police are the three factors of autocratic misrule.

Like the ebb and flow of the ocean's waves, even so do the plebeians move from one extreme to the other.

To govern contrary to a constitution calls for characters who are born political actors.

A politician regards a party as a political mechanism, through whose instrumentality the politician may secure power for himself and exercise criminality under the disguise of legality.

Patriots of a political character are either office hunters or the latters' meal-ticket hirelings.

Equal suffrage established on a uniform and highly democratic basis is the only safeguard of a republic.

There is no rest for the wicked, and as for the saints they have to be tormented, but such torment is not of their creation; it is the reflex of the world in which they must live that by their light darkness may in time be turned to day.

MAZDAZNAN
LITTLE WEDGES

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Gossipers are society undertakers.

To preach one thing and to do another has always been the program of the world at large.

A word spoken in spirit removes mountains of language.

The "Yehi" of Genesis is still the magic word that does the business in this world.

Unsuccessful is the man who has lost the magic word, while he who is moved by it knows of no failure.

The average man neither moves nor makes a move and for this reason has to be kicked about like a football.

Hired help does no more than the necessary for equals need not offer their services.

The world moves and with it all that dwell therein, but while the world moves in accordance with Infinite design mankind attempts to hold back the wheel of destiny and falls out of line.

Once a man gets on his feet he forgets what got him there; but as soon as sorrows befall him he again remembers his friends who are friends to him only when in need.

A man who dodges work also shirks his duty and finds himself in hot waters most of the time.

The unrighteous is always full of lame excuses, for his soul is crippled and his mind is warped.

Not as one thinketh in his *mind*, assures success, but as one thinketh in his *heart* so it is—for so *he is*.

Not every man employing his mind thinketh, for he may be like a phonograph—playing any records.

By the metallic voice you can determine the condition of your neighbor's soul and mind.

To possess the power of mind, yet to lack the training necessary to use it advantageously may be likened to an elephant who has *strength*, yet shows *fear* at the sight of a mouse.

DIPLOMATIC MOVES

In a process of creation neither atoms nor molecules are created or formed, but simply paralleled.

Every man by nature desires to do the right, but only too frequently he directs the right into wrong channels.

Some are fishers of men and others are fishing after men, even so there are some who hunt for gold while others simply take it.

The distance of God and heaven is measured according to the extent of our own thot, wish, will and desire.

The shape of man may be in accordance to evolutionary tabulation, yet the modus operandi of the inner mechanism may not be ampere.

To have little should by no means keep us limited, but all the more prompt us to get more.

The difference between a large, wealthy land owner and the humble little lander is not the quality in land so much as it is of the former possessing more of it.

The only difference between rich and poor is that the former happens to have some extra money.

Altho man is the highest evolved of all vertebrates most men have but little backbone and still reveal they are but brats.

We may have advanced in the usage of terminology but we have not gained more knowledge as to life itself, any more than a butcher, tho daily carving animals, gains knowledge of anatomy nor surgery.

A man who cannot offend his conscience nor silence his heart will find himself working against odds and in a constant struggle for self-preservation.

The claim of friendship may be a basis upon which one may accept favors; nevertheless favors create satellites.

Men are not paid for the production of ideas and themes which benefit posterity, but for things that meet immediate demands.

The giving of presents is simply an outward expression of mutual exchange evolving from invisible benefits.

In this generation the old adage no longer holds good: "who cannot feel pain is not capable of joy;" for joyriding and jollification goes with follies.


He who believes money to be a proof of his own superiority over the less fortunate has walled himself into a fast-brazen wall of self-delusion.

A man, versatile and capable of any branch of art or business will prove a failure, and will not rise until he specializes on any one thing, as then he is fit to cope with the conditions of time.

One's education cut short may be a momentum leading into fields of fortune, still the mind is but half used while the other half is sacrificed in the race after filthy lucre.

The mind that sees straight ahead nothing but possessions may reach the goal; still such gain is at the expense of the grandeur of life.

You often *commit* yourself when you *omit* to say: "I *shall* do it," counteracting "I would like to do it, if I *dared*."



Mother's Voice

No Nation can rise above the level of its womanhood.

Edited by Maria Rose Ruth Hilton

WHICH SHALL IT BE

As man reaches the age of responsibility he is confronted by two roadways; one or the other he must surely choose. One is broad and attractive to the sensuous eye; the other is narrow, straight and difficult. Of the former it is said, "Many there are that walk therein"; but of the latter, "Few there are who enter." The majority of mankind choose the broad way, for the illusions attract their sensuous nature. Degrading desires lead to indulgence and gratification; thus the animal rules and reigns, while the God in man is made to serve the beast and to furnish all the force and power necessary to *feed* the animal. The God-man is dethroned and man thru his own volition gradually sinks until he becomes lower than the brute creation; for they are at least true to their own natures. Lower and lower he sinks until, debased and degraded, he no

longer bears the stamp of noble manhood. He carries with him downward all those of his associations; wife, children, home, all are humiliated and sacrificed before the monstrous beast—*desire*. Here is where woman has met her Gethsemane. She has been the victim of unmitigated woe, agony and suffering. Over it all let the curtain fall. It is enuf to know that *it is finished*. Let men and women realize the sacredness of life; let them remember that to them has been entrusted the divine principle of being, and the Creator holds them responsible for the manner in which they treat this holy emanation of His Infinite Intelligence.

For men and women to have promiscuous and illicit relations is not only a crime against their Creator; it is a violation of the sacred laws of nature, and is punished by the most loathsome diseases of body and mind. Such acts of degradation breed infectious poisons that communicate their contagion to the innocent as well as the guilty, until many times whole communities become infected, and the entire commonwealth becomes polluted with the atmosphere of this social crime, a crime very evident among all the nations.

OUT OF THE HEART

Having accomplished the work appertaining to the organic structure of the physical house in which we live—the house of our earthly sojourn—the body, the thot and concentration turns to the demands of the higher nature; to the call of the spirit; for he who would worship God must worship Him in *spirit* and in *truth*. Having set our house in order, we may with rejoicing press forward to the mark of our high calling; “for in matter we are to be what we are in spirit”; hence the call of the spirit stirs the heart, and the longings, yearnings and desires of the God within are carried upward on the wings of aspiration to the very courts of the Most High, there to return upon the descending wave ladened with multitudinous blessings from the hand of the All-bountiful One, “who giveth abundantly and withholdeth no good thing from them that walk uprightly.”

“There is no end to matter; there is no end to space;” so there is no bounds nor limit to the great ocean of spirit from whence to draw. The Lord He is my Shepherd, I shall

not be in want; Thou prepareth a table before me in the presence of mine enemies; Thou anointest my head with oil, my cup runneth over; surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of my Lord forever."

Too much attention to the material side of life and we may lose the blessings of the spirit; therefore we need to remind ourselves at stated intervals of the day of the obligations we owe to the Reality of our being. For this reason we have our Altar with the Light of the Infinite burning upon it. The Lamp symbolizes the heart—the *living* altar—while in the ever burning light is represented the Spirit of God within the heart; thus in the hours of concentration the eye is focused upon the light, while the thot is centered within the heart. In the Pearls of Ainyahita we have many wonderful illustrations of the right attitude to assume during the hour of prayer. This Holy Mother attained to interior illumination while yet a child, and it was thru her ability to so utterly relax every part of her physical body that she stood, at will, in the presence of the Supreme whose radiating rays illumined her

whole being with the light of wisdom and understanding—an illumination that enabled her to give to posterity over 20,000 of those Precious Pearls which have made her sacred memory forever illustrious among her own people—the Avestans. All sacred writings, with one accord, point to the heart as the *center* from whence may be drawn the unlimited supply necessary to nourish, uphold and sustain the demands of our higher nature.

The Scriptures teem with commands of the *Hearts* "Love the Lord thy God with all thy *heart*"; "To serve Him with an understanding *heart*;" "To praise God with the rejoicing of the *heart*;" "The *heart* shall live that seeketh God;" "He healeth the broken in *heart*;" "As a man thinketh in his *heart*, so is he;" "The wise man's *heart* discerneth the ways of the Lord;" "God has written His law upon the fleshy tablets of the *heart*!" "Worship God in singleness of *heart*;" "The pure in *heart* shall see God."

The above and many more references to the *heart* can be gleaned from the Bible in recognition of the *heart* as the center from which *life* emanates.

REPRODUCTION

Entering into such a subject as that of reproduction, we should remember that in principle nature is triune or threefold. That man is either animal, moral, or intellectual, with all the qualities of character inherent; but frequently governed by circumstances and environments which limit his expressions either in one or the other direction, he manifests actions less belonging to man or animal. It will ever remain the question with men, where the principle of nature unfolds but slowly the import of the subject named, whether the one or the other way of life would be the most proper for one to pursue. We have to use the material within us to the best advantage, and do our utmost to bring about conditions most effective and conducive to the progress of our individual nature.

It should ever be borne in mind that the condition of the body and its organic action decide our thinking, so much so that the ideas formed will react upon us and create a train of ideas which, if allowed to drift, will bring upon us many conditions and environ-

ments we usually attribute to the trend of our times, but which, in fact, are nothing more than the reflections of our previous conduct, reminding us of our real condition, and warning us to retrace our steps; to check this shiftless thinking, before we sink deeper and deeper into the mire, which to escape will require enormous effort and constant persistency in wholesome practice.

There are questions arising in life which, unless we are able to realize our position and true relation to nature and its subjects, will continue to perplex philosophers and make it impossible for them, as well as others, to regulate or even help to regulate affairs in one's life, which are due to misconception, misunderstanding and misapplication. We are to learn to know what relationship exists between ourselves and others, and how to live so as to be in constant harmony with nature and the world at large. Nature responds to our desires, and when inharmonious with the law of Order, she will revenge herself for any imposition, and react upon the forced conditions, to the detriment of the individual who perpetrates the same.

The object of all organic action is perpe-

tuity and unfoldment of being, preserving the life forces rather than spending them, and converting them into substances most conducive to health and development. This being the case, we would necessarily have to learn how to preserve them, but if insufficiently centered, yet willing to begin with good resolutions and carry them out in a proper direction, time will give us the victory. The exchange of sex magnetism is a requisite in nature. The presence of the sexes congenially congregated effects this condition if intelligently developed, and without any thot on their part, respectively, and without any bodily contact; as it is a fact that all congenialities blend and by their blending transfer to each other the rays of light that enkindle and set on fire the energies of the child-life towards the higher manifestation of being, ever and anon keeping the light of discernment aglow, creating and regenerating the life forces towards grander and nobler attainments, keeping the mind in check and controlling it within the realms of innocence, preserving unto itself the childhood that knows only happiness and pleasure in life. If there was a better under-

standing of the law that governs bodily contact in the animal nature, there would neither be disease nor displacements of organs, which bring so much inconvenience and misery to mankind.

If sex intercourse be entertained, men, and women as well, must learn to subdue their passion and understand the control of the sex magnetism and its electric forces. The savages have this control naturally. The more artificially devised savage has lost this control because of insufficient education in this particular direction, and must now learn, as he has had to learn everything else—from observation and experience—to understand that there is more to be expected from sex relation than merely the gratification of the uncontrolled emotion of the moment, which only brings disgust to one's self and others.

Treating the subject from merely a physical standpoint, it will be observed that even here nature has made a limit within which we must abide if healthful, happy and successful we desire to be. Even here we find that man must submit lest he be prosecuted by the law of nature to the fullest extent of

the same, and pay dearly for every act committed thoughtlessly, and for purposes not intended by nature. As all functions of the body are dual, it cannot be denied that even the generative functions in the physical being are dual in their nature—for love expression and parental results. In either case it calls for attention and control on our part. The latter must be exercised with premeditation and care, so as to avoid all possible accident to the offspring, while in the former case it requires all of our understanding of control lest we impair the nervous system, sowing the seeds of loathsome disease. Our responsibility to offspring is great, and just as great is the responsibility of the exercise of our functions for love expression. We would not deny to the animal being the necessity of employing organic functions towards the acquirement of results conducive to well-being, but we must insist upon the necessity of perfect control, lest troubles follow.

It is found, because of suggestions from all past improper living, man on the average is no longer aware of the real object of sex relation, and owing to misunderstanding can not exercise perfect control over himself, but

allows himself to be carried away by emotions unworthy of his name and the being he represents. The savage in all his ignorance follows the instincts of his nature, and from careful attention in the exercise of an act in this direction, learns to go about it with caution and great care. He has learned that where two parties engage in an act of this nature it is of vital importance to both to possess control and to follow each other's emotions with attention and concentration.

The ordinary person today unable to control himself must, step by step, learn this control if he ever expects to attain to the very highest life affords and desires to abstain from the path of injustice and imposition. We should get our bodily functions to such a point that we will be able to not only possess animal control, but rising even higher than the moral tendency affords, we shall reach the evenly balanced intellectual. To get to that point we shall have to begin at the lowest phase and continue to improve on our upward path.

We are to learn and to understand that because of the three principal factors in the individual, animal, moral and intellectual,

the law of self-preservation attempts to adjust itself in the direction most conducive to the general condition of the individual. To the animal, nature brings out the animal propensities more strongly in effecting the process of preservation, while in the intellectual the same method would act detrimental to progress and well-being. Altho animal, a person is expected to control himself, but if allowed to go uncontrolled, revenge will come, and cares and troubles must follow. In the animal man the transgression of law does not show itself as readily as in the intellectually developed. Thus there is more suffering in the direction of unlawful cohabitation among the two latter named than among the first. We thus begin to learn that the greater our knowledge of things, the greater one's responsibility.

To understand our subject, we shall consider our animal nature, thereby getting gradually to our moral, and lastly to the intellectual, deducting such points from our study as will establish in our minds a standard of virtue that will require no amendment as we have our choice, either to continue in the rut or take steps toward final liberation.

MAZDAZNAN
THE TRUST

While the time has arrived when woman is to take her place and position which destiny has given her, she does not do so at the expense of another; she does not interfere in any way with the progress and development of her brother man.

The higher education of woman only prepared her to more fully and ably fulfill her part as the helpmate and companion of man. He has nothing to fear from the rapid strides of progress that are at last placing woman in her true and proper position, that of man's equal; not his underling nor his hireling, but a companion in whom he may safely confide and with whom he may exchange ideas and opinions of helpful consideration of mutual benefit and interest. It is not the wish, nor is it in the province of any sensible woman, to endeavor to usurp the rights and privileges of man. The true womanly woman has but one object uppermost in her mind and heart, and that object is to promote the welfare of all those entrusted to her; whatever interferes between woman and her sacred charge can only bring

misfortune to both. Man has his place and position in life, and a most worthy one it is; he has grave and tremendous responsibilities laid upon him by the hand of Providence; no one else can accomplish the work entrusted to him.

What the world needs most of all are manly men and womanly women. Men and women that will trustingly look into the faces of one another; confidently call forth the beauty, strength and power of each; evoking the hidden forces of their magnetic and electric natures, thus blending them into sweet consummation of all that is noblest and best in life.

God has placed woman under the care and protection of man. The more perfectly he performs that sacred trust, the more will he attract unto himself the choicest blessings which an earthly existence can impart. Likewise, God placed man by woman's side, that she might foster, bless and care for the treasures of life in which they both have an equal share. Equality then must be established before the home can reflect the joy, love and beauty which are the natural emanations of a perfect union where harmony and con-

geniality reign supreme, and where the home expresses the completeness of two perfected beings blending into oneness. Jesus answered the Pharisee thusly: "Have ye not read that He who made them male and female and said: for this cause shall a man *leave* Father and Mother and *shall cleave* unto his wife; and they twain shall be one flesh?"

WOMAN OF TODAY

The clock of the universe has long since struck the hour of midnight for weary, waiting women, and with the dying waves of its undulating reverberation have been heard those memorable words "*It is finished.*"

What man failed to recognize; where woman feared to assume the responsibility, there the Spirit of the Times came forth and broke thru the fastnesses of the old walls of superstition; and with the fire of its zeal burned away the barriers of accumulated worthlessness and, with one sweep of its strong right arm; it thrust ajar the Gates of Conventionality and bade woman: "Arise! and with rejoicing enter in and possess the

land of thy sojourn; the home of thy youthful dreams; the land of freedom."

From that glad hour the whole world has turned frenzied; empires and kingdoms have fallen; governments have crumbled into dust; strife and destruction continue unabated; a whole world groans in throes of agonized travail.

A *new woman* is being born unto the world and the world welcomes her not. But the "Wisdom of the ages" asks not whether mankind are pleased or displeased. The divine fiat has gone forth and none shall stay its Omnipotent Hand. Poor blind, stubborn and rebellious man! He reaches forth his hand and struggles to put out his *own* light; he endeavors to shut off the fount of his *own* being; with both hands he would hold her as "mine, all mine"; he realizes not that "in the day that she enters the land of *freedom*" she will be first to bestow upon him the treasures of her new-found blessing.

Ah! yes, man will soon see the greater light. Woman bears him the lamp of understanding. She is indeed his truest, best friend. She desires naught for herself; she seeks the highest good that she may better

understand *how* to *bless* him; she searches for life's hidden treasures only that she may share them with him; that she may bring life's golden sheaves and lay them at his feet.


Then arise, my Brother, and let the helmet of true Knighthood grace thy noble brow; thus, and thus only, canst thou speed the coming of God's Kingdom of Peace on Earth.

EUGENIC SQUIBS

The world is so steeped in sin and degradation that there seems little hope for its redemption—"Ephraim is ajointed to his idols; let him alone."

All beings are essentially good. Proper environment and association are the requisites necessary toward growth, development and unfoldment of the latent powers of mind, soul and spirit.

The proper recognition between man and woman is what is needed; as long as one or the other deigns to think themselves superior to the other, so long present conditions will exist and misery and unhappiness reign in the domestic life.



Federation of Nations

Edited by Nellie Wheelwright

STUDY OF MAN

However and to what extent *Slavs* have mixed with the one or the other of their own tribes, and added those of Anglos or Latin types, Slavonic features will stand out prominently enuf to recognize the original stock. Close examination reveals the degree of tendencies inherited from one or the other tribe and thus the balance is quickly summarized. What marks the *Slav* so prominently is the sharp lines akin to the Mongolian race, the race evolved from, which cling to the earth with tooth and nail, and has held their prototype within a limited compass of mental application, and for this reason their offspring has been lead to servitude, serfdom and slavery. Robbed of their birthright, and their inheritance withheld from them, altho entitled to both by common consent of Nature, their lot has been that of struggle. Divided into four principle tribes at first, and then again into sub-tribes, by no means modified their

lot, for tho under the guidance of one or the other Anglos or Latin tribes they are used as servants to the latter, as did Israel serve Egypt.

Wherever evidence for liberation is prevalent, we at once perceive the influence of tribes bearing the mark of the Anglos or Latins.

In customs and beliefs the Slavs, more or less, lean towards the Eastern influence and in dress, its cut, style and fabric, betray their origin. It is difficult for Slavs to think in any other trend but their own, and even after much intercourse with Anglos and Latins they retain their own way of reasoning. All the Slavonic tribes *think*, and when free to express themselves, they soon display much depth as well as keenness, readily applying themselves to demands, altho in method of application they continue to betray peculiarities evident to the foreigner. It is they who question much, once they are given liberty, and for this reason one of their current proverbs is: "He who questions much, errs much."

What the foreign element is to America, the Slavs were to Europe, and at one time

practically controlled it, owing to their integrity, industriousness, hard labor and insignificant returns for their services. Even today the continent of Europe depends largely upon Slavonic labor, and wherever a Latin appears on the scene, the Slavonic origin is readily traced, and if not more recent, then no farther than the days of Attila, who forced hords to empty upon settled domains that mankind may awaken from their lethargic sleep of mental limitations and enter a higher phase of development, for man has been found in a state by no means superior to animal life.

As "grain is the staff of life" and without which no meal can be completed, for grains furnish the base to fired dishes, even so in the Laboratory of Humanity the Slav is the principal factor within physical pursuits, and needs to be reckoned with and given due consideration that the endowments of nature may not fail us in the promotion of higher economics upon which the whole world depends for its final, or—"the pursuit of happiness."

Altho it is not within the province of this study to enter into details it will, neverthe-

less, be well for the earnest student to at least run his fingers thru the pages of any of the World's Histories and get an inkling into the trend of thot displayed by Russians, Poles, Czechs, Bohemians, Lithuanians, Slovakiens, and their many branches which, in turn, have had their epoch-making opportunity and exercised their influence, to a degree at least, in the course of human events.

In speaking of Russians, or Jugo-Slavs, we by no means confine ourselves to one or two nations, but the four principal tribes of Slavonic descent and their various branches now thrown into chaos, unable to determine to what side or trend they should cast their lot. In fact, like a life-long chained dog, when set free, still restlessly pursues his run within the beaten path, man, too, is afraid to venture beyond the chalk-mark once drawn for him by those considered his superiors.

To concede to habitual peculiarities and thereby promote separate principalities would lead to more difficult consequences than the present situation reveals.

All of the sub-tribes need to come under the regime of one of the four great divisions, the Russo-Slav, Balkan-Slav, Pole-Slav, Jugo-Slav.

The Russo-Slav have occupied the Siberian Valleys north, east and south, as far as the Persian Gulf, including Azerbaijan, Georgia and Armenia, and as far west as the Volga.

The Balkan-Slavs are still largely confined to the Balkan States and owing to miscegenation they have retained much of the blood infused during the great invasion in the days of Attila. Small portions have been emptied into Poland, Austria, Germany and Belgium.

Jugo-Slavs are confined to Hungary, and have emptied into Lombardy, Tyrol, Bavaria, Luxemburg, Scotland, Portugal. They readily and quickly yield to Anglos influence and become quickly absorbed.

The Pole-Slavs are the original Sarmatians, who exercised their influence from east to west, of which the French are still ardent imitators. Centuries ago they not only held the sceptre of rule in the East, but they carried their power to the far West and, for a time, swayed Anglos and Latins alike with the dual aspect of things, of which the Poles are still tenacious believers, tho confessing the Roman ritual. True, they are much divided into sub-tribes and dialects. Class pride and personal ambitions are so strong that

mutual understanding is possible only thru physical measures to which they take like a fish to water—true to their base and nature.

To allow each one of the four tribes of Slavkind to separately pursue their economic regime may be in accordance to present measures but not until there is some form of Federation that unites them under one general head of government will the Slav find recognition and be a factor in the promotion of a world dominion—the Kingdom of God so ardently longed for by them. No one of the four great divisions should entertain the thot of exclusive oligarchic rulership since either of them are destined for identically the same purpose and goal. Any pressure brot to bear upon one or the other member necessarily invites resentment, now that a number has been reached that will no longer allow submission. All of the upheavals within each and every peoples, tongue and nation of Slavkind are the signs of the times, reminding one and all of the great judgment day, separating the accumulations of time from the real characters of man as originally intended, and place each and every one in their respective places that the trend of civilization may not suffer deferment.

The realization of a world-wide Federation of Nations will depend upon the outcome of the Slavs in their struggle for recognition.

THE ARISTOCRATIC SPIRIT

Men have been called aristocrats who were entirely untouched by anything so beneficent as the aristocratic spirit. Societies have been classed as aristocratic when in reality they were doing violence to the very fundamentals of that spirit.

The aristocrat, to deserve the name, must love excellence everywhere and in everything; he must love it in himself, in his own beautiful body, in his own alert mind, in his own illuminated spirit and he must love it in others; must love it in all human relations and occupations and activities, in all things in earth or sea or sky. And this love of his must be so passionate that he strives in all things to attain excellence, and so tireless that to that end he arrives. But not even the hope of heaven may lure him. He must love and work disinterestedly, without the least thought of reward, enamored only of the transcendent beauty of excellence, and quite ungrateful of himself. It is

this impersonal requirement which makes salvation at once so simple and so paradoxical, for it is literally true that to save one's soul, one must lose it; one must go back to the kingdom of the child, where subject and object are one, and the unique reality is absorption in a universe.

To love excellence, not the appearance of excellence, and to love it disinterestedly, and not for the sake of the loaves and fishes—this is the whole creed of the aristocrat.

Greed, arrogance, snobbishness, cruelty can never be the qualities of an aristocrat.

What the aristocratic wants, and wants passionately, is that all the world shall come into that same love of excellence which makes his own life such a profound delight.

Aristocrats form a world-wide party, a party with wide-open doors, but they do not constitute a social class.

Aristocracy is a flaming ideal, a defensible goal, a devout rule of life.

The aristocrat is a devotee, seeker after perfection a knight-errant bent on a tireless quest.

The aristocrat loves his children, not because they add to the sense of reality and the importance of his own life, but for the finer and less

personal reason that wholesome, well-bred children are adorable for their own sakes, and worthy of all the grown-up world can give them. The aristocratic world is not one of dead levels, but a world of varied interests and constant promise and unfaltering progress. It is, in a word, the world evolution.

In his industrial life, the aristocrat may occupy any post from the very lowest to the very highest. But whatever the job, he must do it well and he must love it for its own sake.

It may be tragic, but it is nevertheless true that in the serious affairs of life, a man must be able, thus resolutely, to stand alone and in the final great adventure of death. Destiny brings curious gifts, but in the face of the most difficult of them, the true aristocrat is unafraid and victorious. — *Handford Henderson in North American Review.*

The land of Gobi, or desert of Mongolia, to which every occult student turns with awe and wild ecstasy, has been surveyed by an automobile taking two and a half months to complete the trip, under difficulties known and appreciated by Globe trotters only. A Pole, Moszkowsky by name, had the courage to do it.

HIGH TENSION SPARKS

July, the month of hot days and hot heads at both—the Republican and Democratic conventions.

To choose between two great evils is placing us between the devil and the deep sea. If we lean to the one side the devil gets us, if to the other we find ourselves on the “jumping off board” compelled to leap to the bottom to meet McGinty in his eternal sleep.

A third party is run by an organization that must ward off all suspicions as to its guiding hand within the other parties. Politics is—tricks.

Instead of the Pentecostal fire tongues, “there’s razors flyin’ in the air.”

Political slop buckets are being emptied, and garbage cans of “soft soap” sophistry are displayed with every turn.—Oh, blessed thot!

There is a tie—and for a time it seemed as if the Gordian knot of democracy was going

to resist intussusception, but republican fury induced mitotic action dispelling all karyomitome.

When the Lord God Almighty attempted to attend the political conclaves he was met with the sign on the door "keep out" and having no "tag" pinned to his lappel, he has to hold his own "counsel."

Wire-pullers and poolers won't take a "tip" from the Lord by reason of—suspicion.

And now, whose will it be? If we go straight—it will be hades; if we go "pickin' our way" we shall find ourselves at the end of the trail.

The organization that runs the one party also runs the other for its own convenience so that it is merely a matter of choice between two evils—with or without the "d".

Either of the great Political Conventions should open by having the chaplain read carefully from Ezekiel, chapter sixteen. It will furnish more food for thot than even the severest of opposition can possibly hatch out.

It matters not whether you scratch yourself behind your left or your right ear—it's a scratch.

Before election we are all our brothers and his equal—after the election read Hezekiel, chapter five, verse ten.

AGREE ON TERMINOLOGY

That there be no misunderstanding, we adopt the term *race* as to distinction of colors. For this reason we cannot call the English a race, neither the Belgians a race, nor the Norwegians a race. To us they are nationalities, or they are distinct or relative *tribes*, but *not* races. Altogether, they constitute one race—namely the Ayrans, or White, race. If we call Italians a race and Ukrainians a race, and then speak of the Negro as a race and the Borean as a race, we shall soon become confused in our terminology. We consider six races: the Black, Brown, Olive-Green, Dusk, Yellow and White. We divide a *race* into tribes, tongues and nations. By redividing a tribe into three classes, with each class having four types, we shall be able to more systematically study man.

THY DOMINION COME

The Coliseum stands in ruins, a monument of perfect lines in art, and in testimony of the unchained animal nature of man. One man, thru sacrifice, awoke the invisible spark of horror in perhaps the most criminal in that age, and the tearing apart of men and women by starved wild beasts ceased to be a sport.

Every Savior brings sacrifice and is crucified by the prejudice of man and thereafter worshipped and acclaimed.

How much better to look for the motive of a life of dedication instead of assuming that—what is not of my thot is of Beelzebub. There is a law like unto the “Mills of the Gods” which will surely call you to account.

It would seem that with all the examples back of us the white man would go slow in his condemnation of what he has not tested out. How strange that we should pray and weep over a crucified Savior and help crucify the one of our day.

Still “God is God” and we continue to proclaim “Thy Dominion come, Thy will be done.” And so it shall be.

"All men are equal in their birth"—the plan or intention of the great Intelligence. But right here there is a difference to be inferred, and that difference lies in attainment, the result of application and development.

Equality means the opportunity to develop. Not the arrogant assumption: "I am as good as you." We all have the right to understand the laws of evolution, but that does not mean we can say I am equal to the greatest Evolutionist. We all have equal right to understand all the laws of music, but only in proportion to our understanding can we stand equal to the great musician.

After all humility is a more becoming garment than arrogance. All the Saviors wore it with grace and ease. "Hope springs eternal in the human breast." Nature's symbol of this is springtime following the frosts and snows of wintertime when she, after a few glad mornings of sunshine, wears her wondrous garments of the beauty of the season. And soon the creeping vines and blooming flowers clothe even the ruins in embellishments that delight the eye and inspire the heart.

Summer brings us the ripening fruits and the maturing vegetables in proof of the limitlessness of the operations of Nature, and to remind us of what is "food for man," telling us to watch her provisions.

Autumn with her harvest of the fully matured efforts of Nature in grains, vegetables and fruits, shows us the boundless beneficence of our great mother earth. Watch the glory of the flaming colors of the autumn woods and behold the works of the great artist as he draws His lines of endless variety throughout the realms of ether. Now is the time to make provision for the days in which nature takes her rest.

Winter comes with her silence and rest, withdrawing the seed time and harvest, making in her silence and oft time frosts and snows preparation for another glorious springtime. Oh! the lessons in the seasons, if we would only learn and apply them.

"Where is your faith, my daughter, a man's life consisteth not in the abundance of the things he possesseth." These words live in our thot because they were spoken by one of the tried and proven Saints of God.

Greasy Creek, Kentucky, domiciles John Shell, the old gunmaker of a hundred years ago, who has just celebrated his hundred and thirty-second birthday, and has a son five years old. Upon investigation we learn that John Shell always displayed a happy disposition, lived a temperate life and did not harbor sickness. He says: "People think they are sick, if they work hard they won't have time to think." Just so!

An apostate church dignitary has it that "man as the *head* of the house, should *assert* his proper authority in the *house*; failure to do this leads to a false feminism, which, unless it is *curbed* in time, will have disastrous results for humanity. The women are becoming masculine, and the men are becoming effeminate. This is disorder." Just so; but we fail to see that it can be any worse than it has been. St. Paul had it about as bad when he advised women to "ask their husbands if they wished to know," altho men in those days did not know much unless one happened to be a hod-carrier or a judge.

The man who thinks he has it all his own way fools himself into self-delusions.

JULY

The month of Glory and Political fires; also height of the season with the suggestion of "plenty and to spare." Everything living may enjoy the results of heaven's efforts. The only sad part that may mar our daily walks is "chemical reaction" which to arrest is the aim of every honest scientist. The perplexing problem of "chemical reaction" is partly solved in the "proper selection" of food. Still, even the best of us only too often miss the mark. But Nature is kind and ready to meet every emergency and arrest "chemical reaction." According to Dr. Lane of London it is best to use

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Issued monthly by
Mazdaznan Press
 Los Angeles, Calif. U.S.A.
 \$1.- a Year By Copy 15¢.

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Published monthly by the Mazdaznan Press, 1405 So. Hill St., Los Angeles, Cal., U. S. A. Copyrighted 1920 by Mazdanan Press. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

DIRECTORS: A. F. Gault, Chairman; Wm. K. Sandberg, Vice Chairman; K. Woo'son, Business Manager and Treasurer; Dr. Gilman Beeler, Secretary; John Vinson, Auditor.

The contents of this publication are written by the Rev. Dr. Otoman Zar-Adusht Ha'nish, except signed contributions.

Regular contributors: Maria Rose Ruth Hilton, Nellie Wheelwright, Address all communications and subscriptions to P. O. Box 1854, Los Angeles, Cal.

Subscription One Dollar per annum. Fifteen cents per copy.

Vol. 19

August, 1920.

No. 8

STUDY IN DIAGNOSIS

INTELLECTUAL, PHYSICAL, SPIRITUAL.

In our former issue we have given a few outlines as to the temperament known in diagnosis as the Intellectual, Spiritual, Physical. The one in our present consideration differs materially from the former as to *application*. In principle the Intellectual as to *base* is identical in either case and the mental operations are equal. But modifications set in because of the bearing of the first and, lastly, the second inclinations. When the physical follows the intellect we shall always notice a certain force peculiar to the physical type and wherever the first inclination is

forced, while the second is ignored, such a mind will be domineered by the physical propensities. Here we become acquainted with a type that is absolutely void of morals and ethics. Such a type is almost equal to the physical base whose intellect has been forced, except that the latter engages in personal use of brute means while the former directs others to "draw the hot chestnuts out of the fire" for him.

The Intellectual-Physical-Spiritual type when normal—the spiritual propensities raised to a point equal to that of the physical—shows a person far superior to any other by reason of exceptional control and fine judgment. Tho quick to conceive thot the movements are always gauged by foresight.

The spiritual part needs to be nursed by exercise and study of the psychic, but care has to be used not to over-reach or to cultivate these propensities at the expense of the physical.

Altho instances are somewhat rare in these days, nevertheless we do meet them, where thru circumstances the person has been forced to overdevelop the spiritual at the expense of the physical. Wherever we find such

a case we see maladies of an organic nature creating discomfort to body and much uneasiness to mind. Such intellect is given to excessive study, investigation, research and theorizing on metaphysical or transcendental lines. The extreme type runs into spiritualistic work and psychic phenomena of a materializing nature. Here we find them as the leading element in psychic research that holds to the phenomenal with intense tenacity, convinced of their own fancy as of absolute facts that allow no modification. To that class belong theorists void of the practical, or sense of application.

The Intellectual-Physical-Spiritual has to guard against development of the spiritual propensities at the expense of the physical.

All breathing exercises must be dynamic. Exhalations need to be done to the utmost. The chest needs to be held out to the farthest point, with the chest wall sound and solid. Diaphragmatic breathing has to be indulged in at least twice a day.

Abdominal breathing should not be encouraged as such will come thru the physical exercises taken daily as a routine that should never be omitted. Where there is not suffic-

ient labor to give the body all of the movements necessary to keep the joints limber it may be necessary to follow a certain regime of gymnastics.

After a thoro program of rhythmic breathing and gymnastics has been laid down it is necessary to pay attention to the diet.

This type needs fruits in fair quantities every day throughout the year. Fresh fruits are most effective. When the domestic fruits are exhausted the tropical fruits should be used freely. In addition to fruits, raw, unfired cereals will impart the necessary vitamin to insure good health. Concentrates like nuts will supply all the wants. Of such nuts, brazils, almonds and pines are the best.

Vegetables are to be used in smaller quantities, generally once a day, either as a salad or baked. Fried, stewed or boiled vegetables should never constitute a daily ration, altho they may be indulged in occasionally.

In case of a physical disturbance fruit juices will prove valuable, while chest and back should be manipulated, and applications of hot or cold water be resorted to to ease congestion.



Sermonettes

He who lives from day to day lives the longest.

There may be nothing new under the sun, still we only just begin to discover that there are things in earth and heaven we have hardly dreamt of.

There is but *one* life, be it manifested in rock, plant, beast or man.

The dewdrop and the mighty ocean are related to one another by a common tie of nature, but separated by fate.

He who is on the Lord's side must yield to designs, while he who holds his own must follow destiny.

He who appears the greatest is the servant of many, while the least serves but one end.

At the single cross of Golgotha hirelings divided the spoils, today the spoils are divided among double-crosses.

God loves His people, but people lack sense of etiquette to return the compliment.

He who seeks honor always receives it in the sense entertained.

The world is still anxious to see the diabolism recorded in scriptures fulfilled.

The intelligent mind sees sermons in rocks, while the illiterate use the latter to stone to death anyone who would listen to exhortations offered by nature.


To pray without ceasing is applicable to the world at large if we spell pray *prey*.

Count no man, however adverse, an enemy, but take heed that he does not come into your confidence.

Every man is good, but some are better.

To feel and know one's work is finished gives the assurance of joys to come.

Some of us load ourselves with undertakings and possessions until we can carry no more and have to go down under the weight of the self-imposed.



Season Hints

August, the month of humidity and rapid fermentation.

Use no sweet milk, butter, eggs or cheese.

Attend to scalp and skin, using vinegar in baths and rubbing the body with lightly creamed or oily hands. Cold cream or almond oil are best.

Take an early cold plunge and go thru rigorous exercises.

All Sufferers from catarrh, affections of the eyes, ears and nose are readily relieved of their troubles by taking a plunge in a running stream, or lake, every morning for five weeks. Take the plunge just at or before sunrise.

Watermelons for the anemic and all who are in need of flushings. Watermelons should be used with a dash of nutmeg, alternated with a dash of cayenne pepper, if we wish to get all the medicinal value.

Apricots, peaches, plums, nectarines and white grapes are plentiful, but remember that a little at a time will do more good than were we to indulge in quantities. One tart fruit with two sweet fruits act upon the liver.

The pit of any of the stone fruits proves of value if taken after meals. The tannic acid helps to effect the alimentaries.

White grapes are the better because they have less iron, which in the blue grape frequently overloads the blood and brings on sluggishness.

Perishable vegetables should still constitute the principal dish; fruits, even at best, are largely tonics and eliminators, and though charging the blood nevertheless do not develop vitamins enough to keep up vital strength so absolutely necessary in our day to cope with conditions and environments.

The preparation of dishes is a science and we need to have knowledge not only as to selection and combinations but also, above all things, as to their preparation. The way we prepare foods tells the story of health or illness.

All kinds of squashes and cucumbers for those who wish to tone up the blood and enjoy a fair complexion.

Baked potatoes only to be used now, while corn should be eaten raw or steamed. If possible, do not drop cobs into boiling water, and do not eat corn with butter if you wish to assimilate.

Remember, indulge in raw or baked dishes only. Let fried, cooked, boiled and stewed dishes alone, especially those that call for water in cooking.

Bear in mind that only cereals or flour call for water; vegetables and fruits never.

Pawpaws are in effect similar to persimmons and in addition to their eliminating properties they are very nutritious.

Scalp treatments are in order. The scalp responds at this time. First oil the scalp for several days with cocoanut or almond oil. Rub it in well. After ten days' treatment wash the scalp and steam it with vinegar. Dip a cloth in hot vinegar, apply it to scalp and cover with a dry towel to allow steaming.

One ounce of sulphur to twelve ounces of crude oil makes an excellent dandruff remover. Apply for ten days or more. To take off grease from the hair add sal soda to the water.

Avacadoes are in season and should be used with salads, or made into a cream dressing, aiding assimilation.

A WORD ON DIET

Now just one word, and that word is—*eats*. But we would like to have it understood that “the Kingdom of Heaven does not consist of mere eating and drinking.” There is a lot of talk about food whichever way one turns. In every walk of life, the hospital and the laboratory, they talk—*eats*. Eminent men and women write upon that particular theme. One thing is certain, it avails us nothing to talk on *eats* as long as we have an idea that we have to satisfy our appetites and cater to an abnormal craving for food.

What we need is to realize that anything material is after all but *habit*, and that habits must be *curbed*. Next to curbing appe-

tites we need to know something about *selection*, and to select rightly, not only as to variety but also quantity, we need to be guided. The only way to be guided right is to eat all of our dishes in their sun-kissed way. This is a good season to do so as the market affords a large variety of fruits and vegetables.

Confining one's meal to raw foods one soon learns to make the proper pick and determine the quantity necessary to keep up strength and vitality.

Following a rigid raw-food diet there is no danger of overeating as mastication is more laborious, and the jaws grow tired from chewing the food thoroly. It is the best and only practical lesson in fletcherizing.

From one-half to one-third the quantity of raw-food is needed to meet nature's demand. Altho we would lay no stress upon the subject of economy in connection with raw-food diet, we surely economize on vitality and strength, thus retaining and storing up reserve power for days of emergency.

It behooves each thinker and advanced student of the science of life, to at least give the raw-food diet a trial during the summer

months, and thus become convinced that even in this direction many lessons may be learnt which the average man never dreams of and yet ought to know, understand and demonstrate, if the perplexing problems of the daily walks of life are to be solved beyond the slightest shadow of a doubt.

BREATH AND BREATHING

The value of breathing is too well recognized to call for lengthy discussion, and yet it seems that even the best informed forget that breathing is the real first-aid in every case, be the need of a physical or a mental nature. To breathe means to either *in-spire* or *re-spire*. In low altitudes we have to re-spire more frequently and arrest action after an exhalation, while in high altitudes we need to pay attention to inhalation, as the rarity of the air is liable to make us forget to inhale. After an inhalation we have to pay attention to retentment, if the exercise is to be of use to us.

Furthermore, it is quite safe to adjust one's mode of breathing from time to time, say every three hours of the day at least.

We should pay attention to the emptying of the lungs where we are engaged in labor, while if mentally occupied we must attend to inhalation more frequently.

PROLONGATION

Recent progress in physical chemistry permits us to state that the spontaneous disintegration of the body which sets in with death (at the proper temperature and proper degree of moisture) is a process of digestion, comparable to that which the food we eat undergoes in our stomach and intestines. The essential feature of digestion is in this case the transformation of the solid food into soluble products by two ferments—pepsin, which exists in the stomach, and trypsin, which exists in the intestines. The successive treatment of food by the two ferments results in the breaking up of the large insoluble molecules into the small soluble molecules of amino acids which are absorbed by the blood and carried to the cells of the body, where they are utilized to build up new solid cell matter.

These two ferments, pepsin and trypsin,

exist not only in the digestive organs, but in many and possibly *in all living cells*, and the question arises why they do not constantly digest and thus destroy our body while life lasts. A tentative answer to this question has been given by Dernby, who has been able to show that the cooperation of both ferments is required in the same cell for the work of destruction, and that this cooperation of both ferments becomes possible only at a certain degree of acidity, which cannot be reached in the living body on account of the constant removal of acid *thru respiration and oxidation*.

When respiration ceases the degree of acidity necessary for the digestive action of both ferments in the same cell is reached, leading to gradual digestion and liquefaction of the tissues which characterizes the disintegration of the dead body.

Death, then, in a human being means the *permanent cessation of respiration*. We know that this result can be brought about by mechanical violence, by poison and by disease, and since nobody can escape all these agencies doubts have arisen whether we do not all die from injury or disease, and whether such a thing as natural death really exists. If there

were no natural death it should be possible to prolong life indefinitely if a complete protection against disease and accidents could be secured.

Old age and natural death are due either to the gradual production in the body of a sufficient quantity of harmful or toxic substances or to the gradual destruction of substances in the body required to keep it in youthful vigor, or to both. On this basis the natural duration of life would be in reality the time required to complete a *chemical reaction* or a series of chemical reactions, resulting in the production of toxic compounds in a quantity sufficient to kill or resulting in the destruction of necessary compounds.

The experiments on aseptic flies lend support to the idea that the duration of our life is the time required for the completion of a *chemical reaction* or a series of chemical reactions. If these reactions consist in the gradual accumulation of harmful products in our body or in the gradual destruction of substances required for a youthful condition, we understand why senile decay and death are the natural result of life.

The influence of temperature on the dura-

tion of the life of the fly is the same as the influence of temperature on the velocity of a *chemical reaction*, inasmuch as a lowering of the temperature by ten degrees results in an increase in the duration of life by 200 or 300 per cent, and the same figure would be obtained if we investigated the effect of temperature on the time required to complete a chemical reaction.

If we could keep the temperature of our blood permanently at 7.5 degrees Centigrade our average life would be lengthened from three-score and ten to about twenty-seven times that length, i. e., to about *1,900 years*.

Unfortunately our body does not tolerate any considerable lowering of its temperature, and if it did, life at so low a temperature probably would become very monotonous and untinteresting, since in all probability sensations of pleasure as well as pain, of joy and of sadness, would be at a very low level.

The thyroid gland stores the traces of iodine taken up in our food and it seemed possible that the iodine contained in the thyroid was the active principle causing metamorphosis in tadpoles. This was confirmed by Swingle, who succeeded in inducing meta-

morphosis in tadpoles by feeding them with traces of inorganic iodine. According to our present knowledge, the duration of the tadpole stage seems to be the time required to store the necessary amount of certain compounds, one of which contains iodine.

All these data suggest the possibility that the duration of life and the duration of the larval period, or of youth, are in reality times required for the completion of definite chemical reactions. The cessation of respiration leading to the termination of life and the alterations in the circulation leading to metamorphosis or termination of youth are critical points; and it seems possible that these points are reached when a certain toxic substance is formed in adequate quantity in the body, or when a necessary substance is destroyed or sufficiently diminished in quantity, or when both conditions are fulfilled.—Dr. Jacques Loeb.

He who has nothing more to criticize in others has learnt to bury his own shortcomings. For this he learnt to "let the dead bury the dead."

MAZDAZNAN
HYGIENIC LIVING

The conclusion reached by Dr. Eugene L. Fisk, medical director of the Life Extension Institute, is that the prolongation of human life means the prolongation of the period of early maturity, the period of greatest initiative and productive power. There would be no advantage in lengthening the human life span if it meant that man would reach the age of seventy or eighty years, a stage of partial or total disability, and remain in that stage for thirty or forty years longer, a burden to himself and to all those connected with him. But if the period of early maturity could be prolonged to seventy or eighty years before deterioration began, then a positive benefit would accrue from the lengthening of the human life span.

Data shows that the period from twenty to thirty years is the most productive period of man's life and that at thirty years man's physical deterioration begins to accelerate and the deterioration continues from then on with constantly increasing rapidity. The deterioration is due primarily to the *chemical reaction* and is greatly hastened by disease.

Disease is in itself a chemical reaction. If disease could be eliminated from human beings the human life span would be greatly prolonged, possibly doubled, while certainly thirty or forty years would be added to the Scriptural threescore years and ten.

The way to accomplish this is by *hygienic living, hygienic eating and keeping constant account of the general physical condition, with instant steps to remedy any troubles or defects that may be found.* Doctors should be regarded not as the last resort to stave off death after disease has got a stranglehold, but as the first resort to prevent disease should begin with birth, and should continue with meticulous care thruout life. In this way life, the useful period of life, can be prolonged to a duration to which it is not now possible to set any definite limits.

Many men are born with defects that make a long life expectancy impossible, but even they can be helped, and while there will always be some who will lag behind the average life expectancy of the race can be indefinitely raised by right living. There is no reason, he says, why the accepted span of man should not be one hundred years instead of seventy.

While considering the vast strides that have been made by science in the last hundred years there is no reason why the investigations of what life is should not result in another hundred years or less in the discovery of the principle that must be conserved in order that the human life span may reach into the hundreds of years instead of merely the scores. Such a result would be only a benefit to the race, for the meaning of it would be a tremendous increase in man's years of greatest production and the years of activity that follow.

Investigations show that man is at the point of lowest mortality rate at the age of twelve years. The rate of mortality has doubled by the time he is twenty. The years to thirty are the ones in which the proportionate increase in mortality is least. By the time he is forty mortality is five times as great as at twelve; at fifty it is eight times as great, and at sixty it is sixteen times as great.

This gives a picture of the *chemical reaction* that is life as it is accelerated by disease. The object of the investigators is to seize upon the reaction in the stage that it reaches

between the ages of twenty and thirty and arrest it there, for at that time man has reached maturity and is in the full enjoyment of his physical and intellectual vigor.

Give man as nearly as possible perfect health, so that his inherent physical strength will hold the *chemical reaction* of life to its laboratory velocity. The laboratory investigators would give man 2,000 years of life. Dr. Fisk would give him a life span of more than one hundred years.

LIFE SPAN OF TWO THOUSAND

The question of longevity is a serious one, and the next hundred years may see the problem of living nineteen hundred years, or even longer, solved. The League to Enforce Peace will have a real job then, for the question of the dominant race—who is to live and populate the earth—will be a vital one.

The question of the individuals to survive among the dominant race will be no less important. And there may be, to start with, a great war or series of wars, for possession of the secret of longevity. In fact, the most superficial contemplation of this possibility,

which is seriously declared to be a probability, opens up on the one hand fields of speculation of boundless horror, while on the other it presents a glorious spectacle of a race of supermen to whom nothing is impossible, and in whose lives poverty and failure have become only a fact fading legend of prehistoric time.

It is the discovery that life is merely a *chemical reaction* that has brought a life span of 2,000 years within the range of vision. This discovery has placed in its proper perspective the Scriptural limit of man's life to threescore years and ten. Life is a *chemical reaction* that requires seventy years to complete. Death is the hastening of the reaction, longevity is its retardation.

The placing of definite, unchangeable limits on the life span of any living organism thus becomes absurd. To say that man's life is limited to threescore years and ten is a ridiculous misreading of the Old Testament, a reading that takes no note of the half dozen words all intelligent people are supposed to supply for themselves. Properly read, the Psalmist declared "(under the present limitations of our knowledge) the days of our years are threescore years and ten."

THE VITAL SPARK

Dr. Alexis Carrel, of the Rockefeller Institute, has isolated connective tissue cells from the heart of a chicken embryo, and cultures from these cells, living on the extracts from chicken embryos, have been kept alive for seven years, and are still living and growing.

Consider that these tissues were never born, as birth is commonly known. They were taken from an embryo, separated from it. They are a distinct entity, not part of any living organism known to man. Yet they live, they have the "vital spark," they grow, the formation of new cells can be observed under the microscope. This thing has been separated from all that in the commonly accepted idea should give it life—and it lives.

Death is not inherent in the individual cell, but is only the fate of more complicated organisms in which different types of cells or tissues are dependent on each other. In this case it seems to happen that one or certain types of cells produce a substance or substances which gradually become harmful to a vital organ like the respiratory center or medulla, or that certain tissues consume or

destroy substances which are needed for the life of some vital organ. The mischief of death of complex organisms may then be traced to the activity of a black sheep in the society of tissues and organs which constitute a multicellular organism.

VITALITY NECESSARY

Dietary investigators have shown the necessity for *vitamines* in the food. What *vitamines* are is not known. It is a name that has been given to an organism that is known to exist, but which has never been isolated. Whatever it is, it is vitally necessary to human life and is supplied by taking a sufficient quantity of *fruit* and *leafy vegetables* with the diet.

Other investigations indicate that the ductless glands of the body supply an organism—likewise not yet isolated—which has been given the name of *hormone*, and that with the disappearance of the hormones come old age and death.

The frog hatches from the egg without legs and with a long tail. In the third or fourth month of its life the tadpole metamor-

phoses into the frog. It has been discovered that this metomorphosis can be brought about at will, even in the youngest tadpoles, by feeding them thyroid gland from any animal, while if the thyroid gland is removed from a tadpole it can never become a frog. If, however, a tadpole that has had its thyroid gland removed is fed thyroid gland from some other animal, the tadpole metamorphoses. The salamander also undergoes metamorphosis, but there is a variety in Mexico that always retains its original form. It has been discovered that by feeding this Mexican salamander thyroid gland it will metamorphose.

Experiments upon lines lowering the temperature show that the period of youth is increased in the exact ratio that the length of the life span was increased.

Grandma Shaw, at hearing of Prolongation of Life, exclaimed: "What—eighteen hundred years without any teeth? I should say not!"

According to the Savior's philosophy, "My yoke is easy and my burden is light," and "Be not envious against evil men."

AN AWFUL THING TO DO

Whether meanness, revenge or providential, we do not know, but the window-trimmer of a leading department store, a store accused of profiteering, both among the public and its employees, displayed, among other things, a Bible, opening upon a page disclosing Ezekiel, Chapter twenty-eight, and beginning with verse sixteen, which reads:

"By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore, I will cast thee as profane out of the mountain of God; and I will destroy thee.

"Thou hast defiled thy sanctuary by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all that behold thee.

"And they that know thee among the people shall be astonished at thee; thou shalt be a terror and never shalt thou be any more."

The biggest fool is he who fools others. It takes a clown to be the fool of the circus, and many there are who feel delightfully entertained.



Mother's Voice

No Nation can rise above the level of its womanhood.

Edited by Maria Rose Ruth Hilton

THE NEW ERA

It is well that a new era opens up; it is time that a great change takes place; it is the only solution of the world's problems—problems of vast proportions and such grave character as to hold within them the rise or downfall of the whole social structure. Fortunate for the whole human race is this New Era but above all others it is more fortunate for woman. She has reached the end of the precipitous roadway and either she must go over the precipice or she must turn about and *rise with the tide*; she must be numbered with the multitudes that go over or she must choose to stand with the *few* who rise to fulfill a greater destiny—a destiny that is making an indelible imprint, not only upon the mind of womankind all over the world, but one that is penetrating the adamant heart of a whole world's race. All agree that there are two types of woman

that have served their time and purpose—one is the pampered "French doll," and the other is "the slave." These extreme types have held the two opposite points of the racial pole—woman herself has decided that both must be removed before the *new* woman can emerge into the full sunlight of her *own* heritage. The future woman will neither be *bought* nor *sold*. Just as she refuses on the one hand to any longer be a drudge and a slave, so on the other hand she refuses to barter her physical charms and social virtues for money. Woman has learned to stand erect and breathe in the spirit of *freedom*. The quickening power impregnated thru the inspiration of that blissful draught can never be quenched. Like a refiner's fire, it has burned its enchantments into every fibre of her being; she feels the throbbing impulse of a diviner life pouring thru her veins; she gazes into the vista of the future and sees, even tho but dimly outlined, the fulfillment of her hopes and longings—the realization of the day "when my dreams come true." Here it is that woman merges from station to station, from height to that of greater height, until the past with its shuddering nightmare

fades away into utter forgetfulness and woman enters the New Era of her life where, crowned with life's sweetest consummation—Motherhood—she reigns royally a Queen in the home where all delight to pay her the true and only homage—the devotion of loving, loyal hearts.

In her true sphere woman reigns by virtue of her divine right. She is neither the spoiled and petted "darling" nor the drudge and slave of overwork; she is as much at home in the chemical laboratory, commonly called kitchen, as she is in the library; she can fulfill her position as hostess about the dining table quite as completely as she can entertain her royal guests in the drawing room; she may write a poem in order to express an inspiration, or paint a picture to give out a beautiful object lesson, and yet these accomplishments do not rob her of the ability to look after the culinary department, nor hinder her in overlooking the laundry and garden—the Ideal woman represents completeness.

The horizon of her sphere expands from realm to realm until perfection is reached. Above all else she is the sweet fragrant blos-

som of noble, exalted womanhood; she reigns thru her own native virtues, *modesty* and *love*. She draws about her, her own charmed circle, by virtue of relationship, refinement, graciously adorned by Nature's own embellishments; she stands crowned by all that heaven and earth has to bestow—God's noblest creation, a womanly woman.

LOVE AND LIFE

Consummation of a true marriage can only take place where love and freedom reign. As soon as the thot goes forth from either one or the other, "you are *mine*, all *mine*," then already the seeds of inharmony have been sown. Placing limitations upon one another is equal to stunting further growth and development and soon love languishes and flees, seeking more congenial soil upon which it may shine and radiate its beauty. Who does not enjoy looking upon a beautiful, well kept garden? It took great care and attention to make it so; likewise the garden known as the home, must have loving thot and devotion imparted or the tender plants of love will wither and die; for the beautiful plant

called love, must be *watered* with *unselfishness*.

Thotful consideration on the part of one another is most essential for the furtherance of healthy, wholesome domestic felicity. Indifference and unkindness will wither and blight the strongest, tenderest and most devoted love-plant.

Jealousy, that heinous canker-worm of felicity of all evil intent, is the worst. Just as surely as it is given recognition it will inject its venomous taint into the very heart, poisoning and curdling the blood, paralyzing the holiest and most sacred emotions of love and engendering thots of doubt and suspicion, instilling the mind of the innocent with fear, tending toward evil and crime. Jealousy closes the door to all that is good and opens the gate to everything that is evil and degraded.

Love seeks an object upon which it may bestow its hidden treasures. Love is like a veiled Goddess, only those who can command; those who can inspire; those such as have power to attract the subtle emanations love, can fall under the beneficence of that divine emotion. Love has its anchorage in

the Soul, but is born of the Spirit power to imbue life with that signal charm which outshines the lustre of the sun, moon and stars. Love is God.

NATURE'S PROCESS

In the work of bodily growth and that of tissue and cell building, it requires thot and study as well as intelligent food selection. Food taken into the stomach turns into chime, from chime into chyle, when it is taken up by absorbants into the veins where thru the subtle action known only to nature, it is converted into blood and carried by the circulation to every part of the system.

Blood is the *life* and the circulation transmits this nourishing fluid to every atom, molecule and cell of the body while the heart acts as the pumping station from whence the circulation receives *power* to perform its work. From the heart the blood is sent thru the pulmonary arteries to the lungs where it undergoes a marvelous transformation being changed into a bright red color, after which it returns to the heart again when it is pumped thru the arteries to the very extremity of the body.

The more vitalizing and nourishing the food qualities, the purer and richer the blood. Poor food, unwise selection and wrong combinations, affects the circulation and impairs the blood, causing diseases to take rootage in the body and thus the work of disintegration sets in to destroy the most wonderful of all structures—the temple of the Living God. The blood comprises eighty percent water, which is known as serum, and twenty percent solid matter. Three kinds of life-giving organism inhabits the blood: first, the globulines which are converted into the white corpuscles and these are again converted into the red corpuscles; the latter contains the elements of nutrition from which proceeds the transformation of tissue building.

The lungs are nature's laboratory where the subtle transmutation of color takes place among the corpuscles; the white ones coming in touch with the oxygen that has been breathed in from the atmosphere and thru its vivifying power they are changed into red. The temperature of the body is maintained by means of oxygen which produces a slow process of combustion. Thru the innumerable air cells of the lungs oxygen enters the

blood. Oxygen invigorates and imparts the bloom of life to the cheeks; it feeds the tissues and nourishes and enriches the blood.

Hence the need of deep rhythmic breathing—scientific breathing. We all breathe but do we breathe correctly? Do we understand *how to control the breath?* If we do, then we have found nature's key that will unlock the Infinite storehouse of knowledge.

Mankind, the world over, are victims of *habit*. The marvelous workings of nature are taken as a matter of course and little if any attention is paid to the *modus operandi* of the creative intelligence, and yet if any one of the functuating organs were taken separately and analyzed what wonders would be revealed to the thinking mind. In the language of the Ancients one can but exclaim: "Man is wonderfully and fearfully made."

It is because mankind in general are creatures of habit, custom and crystallized thot force that it is difficult to change the trend of thot which for ages has governed so-called society. To foster ignorance is to perpetrate all the ills and misfortunes that have

cursed humanity. Let mankind heed the words of the Prophet Isaiah:

“Awake! Arise and shine; for the glory of the Lord has risen upon thee!”

MAN'S SUPERIORITY

Slumbering in the breast of man are two opposing natures. One seems allied to the angel-world; the other to the brute creation. One or the other must rule and govern the individual life. The great Teacher said: “Ye cannot serve God and mammon; choose ye this day whom ye will serve; for this is the acceptable time; this is the day of salvation.”

Thru aspiration man may be whatsoever he wills—thru his higher nature, using his God-given powers, he may lift up his life unto planes of grandeur, beauty and sublimity. He may indeed be monarch of all he surveys; he may use all the forces and powers beneath him to further the glorious possibilities of expanding his circle of usefulness and of enlarging his field of operations. Unlimited are the possibilities before him. He may tread the earth; ride upon the seas; take his

aerial flight thru the air or view in calm repose the glories of heaven and earth, sky or sea, praising and lauding Him, the Author of all Creation. He may meditate upon the marvels of the mineral, vegetable, animal kingdoms; but he, man, stands above and aloof from them all. The treatment of all these stratas beneath him are placed in his hands as a *trust*, a gift, by the Creator of them all. To man He has imparted a spirit that transcends them all; He has given man a discerning mind—a mind to think and reason with; He has endowed him with mental faculties of discrimination and foresight by which he may outwit all the creatures of the so-called underworld. Thus man, as king, shall have dominion over land and sea.

To man did God entrust it all; then let man stand forth and prove himself worthy of the Trust.

“Man fells the forest,
Plows and tills the fields,
And heaps the granaries
That feed the world.

“God crowned man
With the gift of eloquence,
And made him both His prophet
And His priest.”

EUGENIC SQUIBS

The wise, thoughtful and retiring natures are those who listen and observe, gathering crumbs of enlightenment that prove the royalty of their character. Nothing is lost thru silent observation, but much is learned that will prove helpful in the hour of need.

Every human being is governed by the propensities of either the animal soul or those of the spiritual or divine soul. From the former there is little expected, as the animal nature rules and dominates; such are still on the lower rounds of the evolutionary ladder, in the larva state, asleep, therefore unawakened as to the real purpose of life. The hope of the world lies in the hands of the spiritually awakened, to whom has been entrusted the great work of redemption.

Ignorance always has been and no doubt always will be the primary cause of the world's misery and degradation. It continues to fight against freedom, progress and the emancipation of the human race, and is especially opposed to the higher education of woman.

"A little child shall lead them." How is it possible for a child to lead—a child by virtue of its natural charms leads and commands all those about it. Its sweetness, innocence command without words or effort. A beautiful child is the choicest gift of heaven; and the Savior said, "Forbid them not for of such is the Kingdom of Heaven."

Woman has grown tired of being *treated* as a servant. She may not object so much to the doing of a servant's work, but what does humiliate her pride is to be treated as such. She may cook and prepare the meals for her companion, but if he does not appreciate her efforts naturally she is disappointed and disappointment breeds discontent.

God is perfectly willing to have His creation improved upon, were such possible. Let us remember, however, that God created everything *good* and *perfect*, but that man had to meddle and interfere with designs to a degree that there is scarcely a semblance of God's work left in evidence and O, the doing and *undoing* that will be necessary before mankind will reflect the perfection of a once perfect creation.

Only a few souls are highly enuf evolved to have the full light of truth thrown upon them.

"Discretion is the better part of valor," and thus many a pitfall is avoided and many a heartache saved; while many a difficulty has been made easy and the burden of the day made light.

Children may be likened unto sensitive plants in the garden of the Lord and, in most cases, simply reflect the atmosphere about them; and not infrequently voicing the unexpressed thots of their elders; while only too often their tender minds have been poisoned by the emanations of the venomous thoughts expressed by their guardians.

The industrial world welcomes woman, and why not? An employer was once asked *why* he employed so many women in his business, and his prompt reply was: "Because I can depend on them; Monday morning every woman is at her post, bright and happy; there are no signs of debauchery, of being dull, heavy and logy; they are prompt, quick and efficient, and they serve my interests *best*."

Federation of Nations

Edited by Nellie Wheelwright

STUDY OF MAN

To consider each and every type of nationality by no means leads us to an understanding of proper divisions within the Aryan or White Race owing to the fact that much of the foreign material and other, or tribal elements, have been closely interwoven with the stock in question. It is necessary that we first of all, as suggested by race students, divide the Aryan Race into three main branches, and then each of them into four principal tribes. It will simplify matters and eventually disclose the characteristics typical of each tribe, and therewith make it possible for us to more readily determine localization. True, in their wanderings the tribes followed a trend all their own in part, and their search for suitable quarters where to follow their vocations, or to lay their head in peace, was due to the spirit of the times, no man can control or account for.

To divide the race into tribes, and the tribes into sub-tribes, originated with astrol-ogers who then, in remote days, were the men and women of science to encourage information and education on topics essential to conscious development, and help eradicate superstitions inherited from races which are our progenitors evolutionary speaking but anthropologically have no further claim.

With the Zend the idea of two great divisions is prevalent. The smaller branch descended into India, the larger part emptying over all of the great expanse known as Iran, where there was much dividing and re-dividing. Those who forsook the nomadic life settled, and with it localization began. The bulk kept on pulling up stakes and moved on, looking for more fertile lands, or to seek adventure. Every locality suggested features appealing to some and repelling to others. Localization was followed by substantiation of characteristics wrought by conditions and environments.

In the same manner as the heliocentric or the geocentric calculations divine planetary influences upon the individual, the same has been conceded to hold good of a whole people,

who retain in the physical the principal lines and features peculiar to their mental operations.

Localization and provincialism worked their limitations to a state of fixity that knows no modifications, each and every phase reaching maturity and with it tenacity within a certain compass, the needle whereof will not vary—for freedom to move has been curtailed by virtue of a mental screw firmly set and tightened.

The Zend at first saw but two and then three great divisions which they likened to a tree with three branches. A re-division finds its analogy in the twelve signs of the Zodiac and their geneological correspondents called tribes.

In the division of the three great branches of the Aryan Race we give the following partial list, simply as a reminder sufficient to classify all other smaller sub-tribes:

S L A V S

- 1 BALKINS =Greeks, Rumanians, Bosnians, Bulgarians.
- 2 POLITES =Poles, Lithuanians, Savoyans, Slovenes.

- 3 RUSSIANS=Kosacs, Georgians, Finns,
Moravians, Lettvians, Li-
vonians, Lapps, Suomis.
- 4 JUGOS =Austrians, Czechs, Bohem-
ians, Hungarians, Mag-
yars, Turkomans, Croats,
Esthonians.

LATINS

- 1 IRANIANS=Persians, Armenians, Hin-
dus, Kurds, Ishmaelians,
Syrians, Semites, Jews.
- 2 GAULS =French, Belgians, Luxem-
burgers.
- 3 MOORS =Spanish, Portuguese, Sicil-
ians.
- 4 MEDITERRANIANS =Italians, Monte-
negrians, Servians, Rom-
ans, Gypsies.

ANGLOS

- 1 CELTS. =English, Irish, Indians.
- 2 TEUTONS=Germans, Welsh, Scotch,
Hollanders.
- 3 NORDICS =Swedes, Danes, Icelanders,
Esquimox.
- 4 ALPINES =Swiss, Ukraineans, Tyrol-
ese, Norwegians.

For convenience we hold to the following table, attempting to show diverse results from admixture within the three principal branches, barring foreign blood, (like that imposed by Tartars and others) :

- | | |
|--------------|---------------|
| 1 Slav-Anglo | 4 Anglo-Latin |
| 2 Slav-Latin | 5 Latin-Slav |
| 3 Anglo-Slav | 6 Latin-Anglo |

This process of genation gives us six distinct tribes, each one pursuing different trends in thot as well as physical development.

The next and more complex, therefore, diversified in nature, is the tribal inter-mixture where the first named becomes the basic while the second and third govern the inclinations and their particular phases.

- | | |
|--------------------|--------------------|
| 1 Slav-Anglo-Latin | 4 Latin-Slav-Anglo |
| 2 Slav-Latin-Anglo | 5 Anglo-Latin-Slav |
| 3 Latin-Anglo-Slav | 6 Anglo-Slav-Latin |

This gives us six more distinct tribes more or less progressive and quicker in application than the more primitive tribes; tho of the same stock, each one has a particular attribute to represent and to follow thru the daily walks of life.

Tribes that have been tinged by foreign blood, thru miscegenation with Mongols, Tartars, Parias, Moors, Nubians or Islanders, are those who more tenaciously cling to national distinction and are least susceptible to change and innovation.

A MAGIC WORD

The world lives and dies for a magic word, and today none is so magic as "soviet." When America speaks the word "soviet," it sees a man with bloodshot eyes running wild with a torch in one hand and a pistol in the other. But here, in the dreary frozen hills, the word soviet comes to these peasants as the breath of spring, bringing new hope and light for the beloved land and freedom.

It is difficult to send the warmth of all these words and hearts 5,000 miles to America so it would understand the living story of what is happening here. After all, these people are just like our own people back home. They are honest, kindly, deeply religious, and only fighting for what they believe is right.

I have failed to find a single man, woman or child who was not willing to give his life

for the things they believe in. All their lives they have been dreaming that all the land should be theirs to divide equally and farm on the communal system. Then they have wanted the right to govern themselves. And they have wanted peace. That is all they have ever fought for and that is all they are fighting for now.

It is hard for America to grasp this peasant story, because it is almost impossible for rich, generous America to understand the condition of the peasant under the Czar when he was a poor, downtrodden vassal under the iron heel of officialdom, with no voice in his own affairs or the nation.

If anyone doubts they have sufficient steel in their hearts and iron in their blood to rule Russia, let him come out to these snow-blanketed hills, and let these bearded men and beardless sons show him how they will fight and die for their ideal.—*Frazier Hunt in Los Angeles Times.*

Whoever desires to make a good speech against the League of Nations will find it already made for him in the year 1788.—*W. E. Barton.*

FEDERATION ANGLES

Let us have a League of Nations to give the world peace.—*McAdoo*.

The Constitution weathered the Storm and so will the League of Nations.—*St. Louis Post-Dispatch*.

The hope which I have placed in the League is that it will *forever* relieve the United States of the necessity to again send a single soldier outside of our boundaries.—*H. Hoover*.

“We have imposed our will on the world. Out of this victory has come the destruction of the four great autocracies in Germany, Russia, Turkey and Austria and the little autocracy in Greece. New democracies have sprung into being in Poland, Finland, Letvia, Lithuania, Esthonia, Czechoslovakia, Greater Serbia, Greece, Siberia, and even Germany and Austria have established democratic governments. Beyond these a host of small republics, such as Armenia, Georgia, Azerbaijan and others, have sprung up, and again as a result of this great world movement the constitutions of Spain, Rumania, and even

England, have made a final ascent to complete franchise and democracy, although they still maintain a symbol of royalty.

"Few of the men who compose these governments have had any actual experience at governing and their population are woefully illiterate.

"Unless these countries have a guiding hand and referee in their quarrels, a court of appeals for their wrongs, this Europe will go back to chaos.—*H. Hoover.*

Statistics show that in making the German Treaty it took six months to study the treaty material and 52 technical commissions, Specialists from all countries discussed it in 1646 sessions. Then decisions were checked by 26 investigations and discussed by three bodies: The counsel of foreign ministers, which held 39 sessions; the counsel of Ten, which held 72 sessions, and the counsel of Four, which met 145 times. These three bodies heard representatives of all allied and neutral countries, and finally the Counsels of Ministers of the principal powers considered the text. Captain Tardeau says the German Treaty was made by "four fallible, badly-informed men, shut up in a dark room, imposing upon the world the law of their fantasy."

SHOCKING REVELATIONS

Lawlessness, cruelty and persecution on the part of officials and agents of the Department of Justice in connection with the anti-radical activities of the Department, and a vigorous condemnation of the methods employed by Attorney General Palmer in his campaign against the radicals, are contained in a "Report Upon the Illegal Practices of the United States Department of Justice," made by twelve prominent attorneys of various sections of the country, made public by Judson King, Executive Secretary of the National Popular Government League, under whose auspices the report was prepared.

The signers of the document are: Roscoe Pound, Dean of the Law School, Harvard University; Tyrrell Williams, St. Louis, Mo., Dean of the Law School, Washington University; Frank P. Walsh, New York City, former joint Chairman National War Labor Board; David Wallerstein, Philadelphia, member of American Bar Association; Jackson H. Ralston, Washington, D. C., Umpire Italian-Venezuelan Claim Commission; Former Judge Alfred Niles, Baltimore, Md., Professor, Mary-

land University Law School; Francis Fisher Kane, recently resigned United States District Attorney, Philadelphia, Pa.; Felix Frankfurter Assistant to the Secretary of War and Assistant Secretary of Labor during the War, and now Professor of Law, Harvard University; Swinburne Hale, New York, former Captain, Military Intelligence Division, General Staff, U. S. Army; Ernest Freund, Chicago, Professor, Chicago University Law School; R. G. Brown, Memphis, Tenn.; Zechariah Chafee, Jr. Boston, Professor, Harvard Law School.

The charges in the report include:

Maintenance by the Department of provocative agents thruout the country for the purpose of joining and becoming officers of radical organizations to spy upon them and incite their members to criminal activities.

Wholesale arrest and imprisonment of men and women without warrants, and illegal searches and seizures, in violation of the Constitution;

Forgery by agents of the Department to make cases against innocent persons caught in the illegal raids;

Criminal thefts of money, watches, jewelry and other personal property from victims of

raids by agents of the Department;

Information concerning members of labor organizations furnished to Department of Justice agents by spies employed by private detective agencies in the service of the steel and coal companies. In other words, these companies use the local and Federal governments to get rid of "troublesome workers."

Cruel and unusual punishment visited upon prisoners taken into custody with and without warrants, in violation of the Constitution;

Use of Government funds in violation of law to spread newspaper propaganda favorable to campaign of repression, and to purchase "boiler plate" distributed free to country newspaper to create popular opinion favorable to acts of the Department;

Compulsion of prisoners to be witnesses against them-selves in violation of the Constitution;

Brutal and indecent treatment of women taken in raids;

Filthy conditions of confinement, and refusal to let prisoners communicate with friends and lawyers.

The Report covering 68 printed pages and embracing hundreds of affidavits and exhibits,

the latter introducing copies of secret instructions to special agents by William J. Flynn, Chief of the Bureau of Investigations, and Frank Burke, Assistant Director in old Russia and Spain are now in use by the Department in its treatment of men and women falling into its hands.

The Report praised Assistant Secretary of Labor, Louis F. Post, "to whose courageous re-establishment of American Constitutional Law in deportation proceeding are due the attacks that have been made upon him." In conclusion the Report says:

"There is no danger of revolution so great as that created by suppression, by ruthlessness, and by deliberate violation of the simple rules of American law and American decency.

"It is a fallacy to suppose that, any more than in the past, any servant of the people can safely arrogate to himself unlimited authority. To proceed upon such a supposition is to deny the fundamental American theory of the consent of the governed. Here is no question of a vague and threatening menace, but a present assault upon the most sacred principles of our Constitutional liberty."

Attorney General's attempt to reply to these

charges before the Rules Committee was a fiasco. In an 80,000 word statement he devotes most of his time to an assault on Mr. Post, and calling names at those opposed to him. He ignored over half of the facts produced, and his answers to the rest considered merely of denials by himself or his agents without any evidence of a trustworthy character offered.

—Judson King.

“A copy of the Lawyers’ Report on the Illegal Practices of the Department of Justice under Attorney General Palmer can be had by sending 35c, stamps accepted, to Judson King, Executive Secretary, National Popular Government League, 637 Munsey Building, Washington, D. C.

The thot of *self-control* may not appeal to the ordinary being, but to achieve great results requires the efforts of extraordinary beings. Our appeals then must be made to the latter. Not *birth control*, but *self-control* is the *slogan* of those interested in eugenics. Where *self-control* is exercised in the sexual relation, birth control will take care of itself.

MAZDAZNAN
MEN AND TREES

I do not see that Nature is any more solicitous about the wellbeing of man than she is, say, about the wellbeing of trees.

Nature plans for a perfect tree as she plans for a perfect man.

The Providence I see at work in the case of the trees does not differ at all from the Providence I see at work in the case of men.

Races rise and fall,
Nations come and go;
Time does gently cover all
With violets and with snow.

We are prone to speak of good and evil as if they were something absolute, like gravel or chemical affinity.

What pleases us and is conducive to our wellbeing, we call good, and its opposite we call evil.

When we say they are good or bad, we are thinking of them in terms of morals or of religion; when we say they are beautiful or ugly, we are describing them in terms of esthetics; when we say they are true or false, real or delusive, we are talking of them in terms of science.

The naturalist sees all life as a whole. Man is not an exception, but part of the total scheme. The life principle is the same in him as in all else below him.

All we can claim for man above the lower orders, is higher intelligence, greater brain power, the power of reflection, and the logical process. Animals act from inherited impulse; man from ideation.

When this extra power began, who can say? It had no beginning, it dawned by insensible degrees, as do all things in Nature. We have only to heighten our conception of Nature and matter to see the difficulties vanish—and the stigma of materialism loses its terrors.

In these later centuries mankind has steadily grown bolder and bolder in dealing with its deities and its devils. A few heroic spirits have always questioned the truth of the popular creeds, but in our day a very large majority question or even deny them. Fear of the wrath above or the wrath below has fled. Men are fast coming to see that devotion to the truth is the essence of true religion, and that the worst form of irreligion is the acceptance of creeds and forms without examining them. The fury and revenge of the offended gods no longer disturb our dreams. Only the moral

nature of man knows right from wrong; only the reason of man knows truth from falsehood.

The study of the ways of Nature as we see them in all living things opens our eyes to the truth of evolution.

The Infinite knows neither time nor space, neither extension, nor duration—it knows only the here and the now. It does not wait for time to pass or for eternity to begin. Eternity is now. Man, and all that has arisen out of him, is a part of universal nature.

Religious persons shrink from having their spiritual life discussed in terms of psychology, because psychology smacks of science and science acts like a blight upon religion. It dispels mystery. They do not want their relation to the spiritual world explained in terms of common knowledge.

One side of our nature fears the Infinite and we experience a chill when the methods of this world obtrude themselves there. We have convinced ourselves that the part of our inner life, which we call the soul, is something more sacred and mysterious and nearer to the Infinite than our ordinary faculties. What victims we are of words!

All power and all growth come from a break in the repose of the physical forces. There is no power in a uniform temperature, nor in water at a dead level. Mechanical power comes down an incline, vital power is a life on an upgrade—all growing things struggle upward.

Our life goes on by virtue of principle that tends constantly to break up the stable into the unstable, to force the elements into new chemical combinations.

When we project ourselves into Nature, or when we see ourselves there objectively—we sow the seeds of our religion. We grow a crop of gods and of devils, and heaven and earth become fixed realities to us. So do we make the world in which we live, and it in turn makes us. So does the divine in us keep pace with the divine we see in Nature.

So does the beauty of our own characters grow as we see beauty in the characters of others. So do our love, faith, hope, charity develop and augment as we see these things in the world about us. The universe is thus constituted, and that is all we can say about it.

In discussing the final problems of the universe, we are attempting to describe the In-

finite in terms of the finite—an impossible task.

As soon as we conceive of God in terms of our human nature, baffling problems thrust themselves upon us. Better no God, than a being who would permit the sin and suffering we see daily all about us, and that history reveals to us.

The only alternative is to conceive of God in terms of universal Nature; a nature God in whom we really live and move and have our being, with whom our relation is as intimate and constant as that of the babe in its mother's womb, or the apple upon the bough. This is the God that science and reason reveal to us—the God we touch with our hands, see with our eyes, hear with our ears, and from whom there is no escape—a God whom we serve and please by works and not by words, whose worship is deeds, and whose justification is in adjusting ourselves to his laws and availing ourselves of his bounty, a God who is indeed from everlasting to everlasting.

Physics and chemistry have no consciousness; neither have beasts or bacteria; but man has, and this fact will in time determine the whole course of human history. Naturalism makes for righteousness, or right-mindedness, as surely as it makes for health and longevity.

—*John Burroughs in N. A. Review.*



HISTORICAL NUT-SHELLS

Man's noblest achievements are self-control and self-government.

To be in accord with the spirit of the times we must leave insularity and express universality.

Ancient history is largely based upon hagiology embellished in panegyristicism, and we may as well treat it with the same grace as we do fables, whose purpose is, either to entertain, awe-inspire, or convey a moral.

Whether the object of our glorification be a hero, saint or god matters little, since the motive in either case remains the same.

It is conceded that no historian or writer, even of the most modern school, is entirely free from prejudice of race, station, policy or religion,—one and all glorify something or somebody that is in part, if not in whole, of their own making.

Where there is a lack in history-making we have ecclesiastical records to entertain us with harping on one string the nerve-wrecking theories of fossilized brains and moss-covered hearts.



DIPS AND ANGLES

If it were not for a cheerful confidence that the nations are wiser than the politicians and are able to distinguish between speeches which are made for Buncombe and those which really voice the mind and the will of the people, the outlook would be disheartening and ominous.—*The N. A. Review*.

The efforts of Soviet Russia are no doubt mistaken by all who cannot read morals and motives.

A joke only too frequently turns into perilous disaster especially when playing with militarism.

Altho the Oxford university has dropped compulsory Greek from its entrance requirements it is compelled to return the Greek and Latin chairs as indispensable in studied calculated for engineers, chemists, and other practitioners and teachers of the material sciences.

A new movement, "The Carpenters" are about to perhaps supplant "Masonry" and it is only to be hoped that they may make good where in the latter have failed, and prove a powerful match to the trickery practiced by and in the name of "apostolic succession."

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AUGUST

Is the month shunned by sufferers from hay-fever and fevers in general. Walk barefoot for at least an hour every morning, noon and evening. Take cold sponge baths, adding 10 drops of OIL of EUCALYPTUS (\$1 a bottle) to a quart of water. Drink a tumblerful of Branwater (1 tablespoonful to a pint of water) every three hours, adding 15 drops of VEGETABLE ESSENCE (75c a bottle) and alternate with Lemonized Milk (into one tumblerful of sweet milk beat the juice of 2 lemons, or 3 limes if you are catarrhal, tubercular or rheumatic.) At night take one tablespoonful of PURGATOR (\$1 a bottle.)

To improve the complexion and cool the body apply freely MORNING DEW (75c a bottle) and to improve the scalp and hair be sure to use our HAIR TONIC (\$1 a bottle.)

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Issued monthly by

MAZDAZNAN PRESS

Los Angeles, California, U. S. A.

\$2.- a Year

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By Copy 25c

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Published monthly by the Mazdaznan Press, 1405 So. Hill St., Los Angeles, Cal., U. S. A. Copyrighted 1920 by Mazdanan Press. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

DIRECTORS: A. F. Gault, Chairman; Wm. K. Sandberg, Vice Chairman; K. Woolson, Business Manager and Treasurer; Dr. Gilman Beeler, Secretary; John Vinson, Auditor.

The contents of this publication are written by the Rev. Dr. Otoman Zar-Adusht Ha'nish, except signed contributions.

Regular contributors: Maria Rose Ruth Hilton, Nellie Wheelwright. Address all communications and subscriptions to P. O. Box 1854, Los Angeles, Cal.

Subscription Two Dollars per annum. Twenty-five cents per copy.

Vol. 19

September, 1920.

No. 9

SELF-DIAGNOSIS

Spiritual—Intellectual—Physical

In principle all the spiritually based are identical, but in application they differ to the extent of the index of the first and the second inclinations and the degree of development and the expense of development.

This type takes the ethical or moral stand in all those operations. That, word and deed carry the stamp of spirituality altho the person may not be aware of it. That certain elusive something remains ever-present.

The intellectual propensities, being set to

the first inclination, all reasoning, calculating, scheming and execution will carry the altruistic and philanthropic idea into every move made.

As a rule this temperament is very active, industrious and untiring in its search for knowledge. The mind is well set as to certain regime and daily routine which they follow conscientiously and without fail. Ailments are limited as this type does not believe in disease, but prefers to curb habits that are likely to cause discomforts. It is here that the idea originated, "A stitch in time saves nine," or "An ounce of prevention is better than a pound of cure."

The intellect forced at the expense of the physical calls out a very sensitive nature, altho high in desires, aspirations and motives. The spiritual frequently falls into the background and this is likely to create skepticism, uncertainty, suspicion and radicalism.

On the other hand, if the physical is brought up to the intellectual inclination, but not above it, the type becomes normal and very forcible in character. Whatever the walk of life may be the heart becomes evident in all calls and transactions. Here we find

health of body and power of mind, the electric and magnetic tendencies evenly balanced.

But where the physical is forced at the expense of the intellectual inclination we deal with a temperament that follows tactics difficult to understand. Tenacity turns into stubbornness and reason into sophistry. The dead letter of the law serves the end of all endeavors, and such an one will stoop to any means that will assure the desired end. The base is lost sight of as to morals and ethics. There is only one thing seen—the material and all its fancies. Such a temperament will either rush into things or lay plans of a secret nature involving others to cover up tracks.

The Spiritual—Intellectual—Physical, attending to base and inclination in an orderly and systematic way, may prove of value to self and an asset to the world.

Such an one needs the diaphragmatic breathing exercises to sustain the spiritual side. Attend to the organic side of the smaller cavity, exercise rhythmic chest breathing for the quickening of the intellectual propensities, and use the abdominal exercises to strengthen the organic side toward better assimilation.

As to food, less fruit but more vegetables. Less concentrated foods, but diverse cheeses in season and eggs whenever the system calls for albumen or mucilaginous substance to tone up the membranes.

Steamed dishes during the cold season, baked dishes when the weather is damp and wet. When the weather is excessively dry, salads and a fried dish will answer all purposes.

This temperament calls for stimulating drinks such as coffee, tea, cocoa, chocolate and malt.

In case of disease the generative side needs to be attended to and general treatment given according to the science of massopathy, now administered under various names like osteopathy, neuropathy, napropathy, chiroprathy and others too numerous to mention.

Hot and cold water applications to the inner thighs, the cocyx, pelvis, and sciatic region always stimulate the system. Sponge baths with alkaline waters, salt brine, vinegar, pop waters and ginger ale are to be recommended. In some cases whey or buttermilk baths prove nutritious.

A well-arranged program covering the seasons and adhering to it will suffice to assure perfect health of body and keep mind and heart in check.

MAZDAZNAN NOW TWO DOLLARS

The Mazdaznan Magazine, issued monthly, will hereafter be two dollars per annum, or twenty-five cents per copy. Owing to the continued advances in paper, labor, and postage, and having increased the number of pages from 32 of former years to that of 64, carrying but 2-3 pages of advertising matter, we feel justified in this change of subscription price.

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Thanking one and all for past favors.

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THE NINETEENTH

Yes, the nineteenth of September means as much as does the twenty-third of May to the progressive minds who are the leaven in society and in every age set the pace unto higher attainments. The nineteenth is Zarathushtra Day, the red-letter day giving a new aspect to the world's history and a new impetus unto civilization. Zarathushtra, as an agriculturist and a statesman, devoted his time with problems appertaining to the individual and social, or collective life. He discovered that man cannot enjoy life unless he becomes self-supporting by productiveness, and that to enjoy the company of others he must know more about man himself, so as to mutually agree upon a program governing society. Thus Zarathushtra taught col-

lective government thru self-government. It was his slogan: "The Lord instructs us in the science of government that we might govern ourselves." Zarathushtra held that agriculture is the only solution to independence and that as long as land culture remains the bone and marrow of our social structure there will be peace on earth and good will to man. Zarathushtra sounded the call "back to the land," and he set the pace by improving upon vegetation to the extent of variety we still enjoy. He taught us how to get new varieties of grain and fruits, of vegetables and of nuts—a system still followed out by horticulturists of the scientific schools. His thought of law and order will continue to appeal to the high-minded and lovers of peace, and humanity will appreciate his efforts in the amalgamation of nations unto one grand Federation, where internationalism solves the problems of fanatic patriotism and nurses loyalty to one's commonwealth.

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Sermonettes

Much talking does not always display wisdom; parrots talk too.

He who guards his tongue is wiser than he who parades his language.

An old proverb says, "Speech is silver, but silence is golden."

With the growth of the ideal, the real advances.

With every loss always comes a greater gain; if not in the material then in a higher sense.

The more time spent after mammon, the less rest and repose for the soul.

The majority prefers to be obsessed rather than dispossessed.

The more one tries to do the things beyond his reach all the more trials he has to endure.

In comparing the yokes and burdens of others with our own we have good reason to exclaim, "Lord, I thank thee for the things I miss."

With some the spirit is willing, with others it is all flesh.

Those who recognize that "heaven is within" may know the truth.


Nature furnishes unlimited powers, while man in discovering them is able to use them.

Freedom from fear makes one happy and of good cheer.

All men are *born* alike, still conception and gestation are brot to bear upon the daily walks of life to a degree of sharp demarcations among men.

In *death*, too, all men are alike, still who knows of the ways in the hereafter?

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Season Hints

The rule for September is, "More fruits and less vegetables."

Perishable fruits all around us serve as a reminder that they are to be used freely, but with consideration.

The *juice* of fresh grapes proves a tonic and an eliminator. It should be used from five to nine times a day according to the effect desired. Making a *light* meal on grapes will repay us for our indulgence. Good wholesome bread once a day will suffice to supply the necessary vitamin to the system while the organs undergo a thoro flushing.

The *grape cure* in high summer or early autumn is as imperative as the milk cure in spring.

In all blood and skin disorders the grape cure also proves efficacious, providing alkaline and sulphur baths are indulged in daily for three weeks.

In all forms of membranous, glandular, kidney, rheumatic, neurotic, catarrhal and nerve troubles in general, the white grape is the most potential. Used with meals grapes are less effective. It is best to go on a *cure*.

The blue, red and raisin grapes are valuable in aeanemic troubles and hardening of arteries. The juice should be strained thru a layer of charcoal and the glass or jar set into a bowl of hot water for five minutes. A wine glass full sipped every hour and a half constitutes a cure. After every two glasses, or every three hours, take a three-grain tablet of charcoal. Do not eat anything unless hungry enough to nibble at twice toasted bread, thoroly crusted and free from all moisture, consequently absolutely crisp. The bread may be substituted by thoroly dried cereals like rolled wheat, oats or corn.

Early cold plunges still hold good, but be sure to have a brisk run, and with hands, not towels, thoroly dry all of the body.

The care of the body is very essential at this time when from the end of summer we enter autumn, a time of crystallization.

Office employes should seek opportunities in rural districts for at least a month and return home with praise and thanksgiving.

Beware of damp underwear or wet clothes. Dry them thoroly near a fire before putting them on. Much depends upon the condition of our clothes. As to hose, they should be changed twice a day in most cases, while a foot bath before slipping them on is advisable.

Add to a bath tub full of hot water one cup full of salsoda and one tablespoonful of powdered sulphur. Such a bath will charge the pores and quicken the circulation. It is to be a hot bath, followed by a vigorous rub. In connection with a fruit or a grape cure the results are satisfactory even to the skeptical.

Corn roasts are in order, but be sure you take your time in masticating each kernel. Roasted corn may be well done, but when corn is to be steamed then three minutes will suffice. It is better still to eat the tender corn unfired. In connection with half-and-half or goat's milk a corn cure will prove of value to sufferers from diverse liver troubles.

When a dish begins to taste about right it is time to quit eating.

Potato roasts at eventide, out in the open, the field, the canyon, the river bank or the seashore, will prove a means unto inspiration and respiration.

What a blessed thot to gather where mountains are the walls and the heavenly canopy the roof above our head, and where for a companion the fruits of the field, fired upon an improvised altar, erected by purim, kosher and ashem hands directed by amesha spyentas, constitute the links of a royal chain that binds us unto God.

Outdoor sports with hayfork and spade in hand will be found much more scientific than baseball or tennis. We are always to yield to the need of the hour.

After the fruits have been all gathered from the trees, the latter should be given a scrub and a bath with mild disinfectants, while the roots will be thankful if a pint of epsom salt is placed near the trunk. Certain temperaments should be given similar treatment when indulging in much fruit.

CHANGE OF DIET

After all else fails you and you find yourself somewhat perplexed, make a radical change in your diet. First of all cut out all food, and for several days confine yourself to drinking hot water with a pinch of cayenne pepper added to each cup. Sip the water slowly and as hot as can be borne. Keep this up for three days and break the water cure by using a wine glass full of the juice of white grapes every two hours and a half for a day, adding thereafter what vegetables may appeal to you, either raw or baked, and confine yourself to as limited a selection as possible, say two or three kinds at a time.

If desired, you may go on a milk cure along with the grape juice treatment, adding to each wine glass full of grape juice a tumbler full of milk. It may be well to add to the milk a pinch of borax, and twice a day to add to a tumbler full of milk one tablespoonful of vichy water.

A milk and grape juice cure to be effective is to last three weeks, and thereafter raw vegetables and raw cereals are to be added

while the quantity of milk as well as the grape juice are being diminished. The grape juice has to be taken first, followed by a few swallows of milk, adding only as much of vegetables and cereals as needed to still hunger and not to please or tease the appetite.

YOU DO NOT EAT ENUF

That's the ticket handed you everywhere. If you fail to indulge, or do not look your best, or your weight falls below par a trifle your immediates join the chorus: "*You do not eat enuf.*"

You are all in the wrong about quantities. You should not say "You do not eat enuf." You are to say: "You do not assimilate your eats."

Therein lies the secret of health—assimilation. If we assimilate what we eat we need little and that little does us good. To improve assimilation we must first of all learn to fast for at least one day out of seven, and thereafter eat only when really hungry. The food selected must create vitamins. Vitamins are found in all of the green vege-

tables. Such vegetables eaten fresh and in the form of salads will release the vitamins and charge all other selections with the elements conducive to the calling out of vitamins. The more vitamins are created all the less food is required, as the bill is filled due to the increase of assimilation. The better and more normal the assimilation the more vitality, energy, buoyancy, and vigor to the nerves, blood and sinews, the more vigor fills the whole of our system, and we are in a position to cope with any and every condition.

Be sure you have your dish of fruit in the morning, a little rolled oats and your glass of milk, tea, or black coffee.

At noon take your combination salad, with or without dressing, a shredded wheat biscuit or matzos.

At eventide again have some nerve building or blood toning vegetable followed by baked vegetables, a steamed dish or two, and satisfy your craving for dessert with a pancake.

If change is the spice of life, then factory hands need field work to give them sap and savor.

CHEMICAL REACTION

Such topic is of interest to both the young and the advanced in years, as it involves the safety of one's own personal life, and here, as in all other pursuits, the slogan is "Safety First." Self-preservation is but another term for the same thing, only not as far-reaching as the subject of chemical reaction, in which latter case we are confronted with problems of the inevitable, which to stay—the death blow, of course—has been and still is the bane of speculative science.

Many and varied are the themes and hypothesis advanced on the subject of "chemical reaction" and there is not a student but that sufficient curiosity is aroused to give the subject matter some serious consideration.

Like many more problems that baffle the thinker we would at the end of a discourse on "chemical reaction" exclaim with the Pente-costal inquirer: "*What must I do to be saved or be spared untimely decay?*"

While scientists and theorists squabble as to the whence, where and how it happened thus, that "chemical reaction" sets in once the *youth* mark is passed, we prefer to at once

get to work and *arrest* a state as that of "chemical reaction." True, all such means should have entered our curriculum while enjoying the buoyancy of youth. Still, those who take heed now will never regret the call and its timely observation. Even to the advanced in years comes the old adage, "Better late than never." Of course, we may have to get to work and get to it without further delay. We may more religiously pursue our exercises and observe our daily walks of life. But anything not worth the effort is not worth having.

We all more or less linger in bed upon retiring and waste our time with the employ of imaginings, or recapitulate occurrences less conducive to our mental development. Instead of lying there without any aim or purpose we may as well do some exercising.

First of all, empty the lungs; adjust the body so as to give freedom to the chest. Keep on relaxing until a feeling of peace and repose comes upon you. Place arms into comfortable position, now wiggle one toe and corresponding finger. Go thru them all until all ten toes and fingers have been exercised.

Keep your poise; be relaxed. Now wiggle wrist and ankles; forearm and calves; now muscles of upper arm and thighs; now shoulders and hips. Now exercise in circular motion from right to left all of the abdomen; control the muscles of diaphragm from left to right; now turn head to left resting chin on shoulder and breathe out to the utmost; then inhale slowly without forcing and again empty the lungs thoroly. Repeat this seven times and turn head to right, resting chin on right shoulder, going thru the same performance. Return to natural position and leave the rest to God in prayer.

In the morning upon awakening you may as well go thru a few practices.

Stretch body slowly, gently, and relax. Now start wiggling the little toe of the right foot, and on to the big toe; continue with the big toe of the left foot and finish up with little toe. Now wiggle ball of right foot, then the left; then both together; continue with instep, the heels, ankles, calves, knees, thighs, hips. Thereafter start with little finger of left hand and finish with little finger of right. Now all fingers together, attempting to reach

the bracelets of wrists with tips of fingers. Shake hands gently, then rapidly for a few seconds and take elbow movements; also half a dozen shoulder movements. Stretch out to the utmost and induce yawning. Do so for six to nine times.

Arise quickly; take a sponge bath or rapid towel rub and finish up by taking forward and backward movements. Make your daily ablutions, and if irregular resort to hot water applications referred to and described quite frequently in these pages. Cut out fired dishes, one by one, and add raw, natural, sun-cooked and sun-kissed dishes. Instead of drip coffee or steeped tea, set the required amount of pulverized tea or coffee in the usual quantity of cold water and allow to draw from six to nine hours.

BE REGULAR

You know what a clock or watch keeping wrong time means. Should not we be as dependable as a well-regulated clock? But it is not enuf to be regular alone—all else must be equal. We hear much about “chemical reaction” in these days, and the idea

of health and longevity comes home to us some time or another. To most of us, of course, rather late in life and after the better part is nigh spent. Some of us never appreciate good health until health fails us and then we would gain it by magic, or surrender to the inevitable.

We all more or less run in extremes. All the worse for us. There are some who will stop and listen, and even take notice. To such we love to give counsel and call attention to the great possibilities in life, and how by simple means we may not only preserve health and vitality, but use it to better advantage, particularly in developing the powers of mind, soul and spirit.

To advance more rapidly and advantageously we must learn to be prompt, regular, precise, methodical and conscientious.

Be regular as to your religious exercises and perform your ablutions without reserve. Attend to the chest by manipulating same for a few minutes every night and morning, running your finger tips between the ribs vigorously.

As to the seat do not forget that every annointment with vaseline, cold cream, or

petrolatum will prevent germ disease, while oil injections have a tendency to arrest "chemical reaction."

With the intestines free from fæces, and the membranous lining intact, we shall learn to *retain* youth, and others *gain* youth.

You cannot afford to neglect your delicate organs. Hot and cold water douches and the icing of the outer parts will do much in keeping you in trim to meet every emergency in our day.

LET GO

Whether for fun or results matters not; we surely add to our progress when we learn to *let go*. Only too often our mind is taken advantage of by hurricanes of ideas which we harbour to our disadvantage. We should *let go*. *Let go* of the things that do not inspire, revive and quicken. *Let go* the creeds that have been found wanting. *Let go* the promises made you; promises that never materialize. *Let go* of people who are nothing more than parasites, living on the fat of your cupboard and empty the storehouse of your knowledge, never reciprocating, but

instead prognosticate disaster and ruin. *Let go* of all the inherited tendencies of the visionary and ridiculous. *Let go* of the old stereotyped idea that human flesh is heir to sickness, sin and sorrow. *Let go* of hard times, poverty and "the end of the world." *Let go* of everything, and like the Prodigal Son leave the husks of ignorance and superstition to the citizens and arise in all your majesty and glory, returning to the Father's House, where "there is plenty and to spare."

Let go the things that make the heart fill with sorrow and cause us from the path depart. *Let go* and look before you straight; to "trust in God" decides for thee thy fate.

A NEW DISCOVERY

The most revolutionary medical discovery of modern times was announced in the Scientific Review by Professor Troude, who claims that the brain is not the seat of mental activity as has long been supposed. From experiments made during and since the war by eminent surgeons the investigating physicians believe that the human mind is seated in some part of the body other than the brain,

and possibly in the trunk, Professor Troude says.

Such is the good news from Paris. There is no doubt but that the Mazdaznan Health and Breat Culture of ancient lore will yet be recognized as the only source of present-day inspiration, and the only system of teaching revealing the seat of mind, soul, spirit, the ego and the divine spark. It will be well for students of Infinite Science to turn their attention to the exercises given in these twelve lessons affecting the unfoldment of man's twelve senses.

Melons are still plentiful and are splendid in kidney and bladder troubles. A vegetable meal may be started and finished with melon. Rice and tapioca go well with melons.

Do not become partial to any particular fruit, unless your selection is for the purpose of a special cure. Ordinarily alternate and partake of fruits you do not care for particularly. A small portion of dislikes, followed by a reasonable quantity of likes, frequently quickens the membranes and calls out latent powers.

MAZDAZNAN
HOME TALK

There you are—a home talk. As a rule “talk is cheap” and the man who said it won the case, and as to a home it won Patti her fame singing “Home, Sweet Home.” True in these days of high rents and still higher cost of building with the uncertainty of the financial situation in the near future one almost forgets that there is a home, except for the favorite few society has created thru the ignorance of the masses. But we shall not enter into details on subjects of social reform and economy since the field on topics of that nature is pretty well covered. May the talk and much talk take on action and win the case as in the case of the lawyer who said “talk is cheap.” True, it is far easier to advise than to heed counsel, or to do better. *Talk* calls for no effort—*action does*. And, again action only too frequently encounters difficulties, entails hardships, or brings the wrath of time upon us. Taking things seriously would keep one “between the devil and the deep sea.” For this reason it is best to take things as they come—in accordance to season—growth, development, unfoldment, maturity.

But we are expected to give a *home talk*, disclosing doings at home. Again we would ask: Where is home? wherever we hang our coat? If so, then there are many a spot where we hang our coat, still, not one particular place has any fascination. Yet there are moments when we show likes and dislikes.

The past winter and spring have passed very rapidly. In fact time passes quickly once the daily walks are checked off by regular routine. Even the summer months have fled with giant steps, autumn is already upon our heels, many changes have taken place and by changes we can tell the progress of things. The Saints report progress in all the centers. The work grows rapidly and the world at large takes notice of the golden nuggets of truth disclosed in Mazdaznan, readily following the trend of those waves revealed. True, the message has to be given homeopathically to the intellectual mind, while the spiritual mind receives it in symbolic language. The physical receive their part in drastic measures. But they all get it without knowing that it is Mazdaznan that is being administered to them, yea, "God moves in most mysterious ways his wonders to perform."

Guromano and Ashoi with their wings are keeping Canada balanced. Brother Philip Ramus assisting.

Dr. Cornelius J. Clausen has taken the Rochester center to help Mother Martindale in her untiring efforts.

Mother Elizabeth has taken her queenly mantel to Denver and great are the results. Cousin Nellie is there, too.

Dr. Orlando is stationed with the Angels of the Harbor Stronghold and is going to be assisted by Dr. Kester, Daddy Sandberg, Dr. Rosetta and other very capable instructors whose work is equal to any.

Mother Maria has opened spacious quarters where the woman element is to study the science of higher eugenics, a study much needed in our days that the themes of self control and birth control may be illumined.

Father Kurtie and his companion Greatie, purport to hold the Golden Gate for emancipation while determinationalism is to be given to Oakland by Mother Anna and Saint Effie.

At Sacramento Dr. Agnes is doing her bit assisted by Captain Carl.

The community in the Fresno Plains is

doing well, and has many glowing reports to offer.

The Border Stronghold still claims Daddy Henri, who is the father of the congregation. Mother Hortense and Mother Lina are working out many a timely plan for extension work that keeps the adversary guessing.

As to Tucson Abtesse Iona assisted by Daddy Abe sows the seed of loving deed, while Phoenix has an executive membership to pass the word along.

New York City continues to be presided by Great Grandma Brownie Rathbone Weaverson and her well chosen cabinet of staunch members, supervising Brooklyn and the New Jersey territory where the Empress Katherine exercises her motherly influence to spread the Gospel of Liberation.

Dr. Kalif of the New England Caliphate holds the cords of divine relation most masterly and no opportunity escapes him and his workers to drive the wedge of higher education.

Father Vincent, Dr. Thomas and Uncle George keep the Chicago center, with Dr. Riley, Mother Zarlivana assisting in extending the Greatest Revelation.

All other congregations, not presided over, nevertheless conduct their work according to democratic principles, losing no opportunity to keep within the spirit of the times, and for this reason there need be no anxiety as everyone knows the place assigned them, and know the *modus operandi* to be followed.

Everyone keeping within their range and with Kenneth H. Woolson as manager of the Publication Department the Master can move with greater ease among the centers and give out what may deem meet and right to do at this time of the great windup and culmination of events.

Seattle is the next focusing point for the Master to drive the stakes and mine the prospect for the good of all.

Let us all have a talk of our own and prove our interest in the home of our God, walking with Him in the cool of the evening and discourse upon the treasures laid up in heaven for the Saints of God on earth to enjoy.

Is it not time for the better class to begin entertaining ideas that will lead toward the cultivation of a higher race of human beings? A little thought and attention in the right direction might yield surprising results.

VOICE FROM CALCUTTA

I am really very much honored by your kind correspondence of April 29 last, in reply to my letter No. 115M of March 10, enclosing therewith two Avesta Song books, and various leaflets on Mazdaznan Literature, together with copies of Mazdaznan from January to May, 1920, also the second and fourth parts on Mazdaznan, for which I really feel very thankful to you.

It is really a very gratifying thing that such a Society does exist, for the uplifting of ignorant and helpless persons, who can greatly benefit themselves, spiritually, physically, as well as materially if they simply follow and persevere the splendid writings contained therein.

I shall soon begin reading the various issues of Mazdaznan, so kindly sent by you for my guidance, and as soon as I will finish same, I shall send for a copy of Yehoshua or The Life of Christ, with remittance, \$5.00 in full, as I want to read Mazdaznan studiously, and therefore it will take some time.

In the mean while, allow me to tender your Reverence, my sincere gratitude to-

wards you, for so nobly uplifting the cause of Mazdaznan, and to offer my sincere friendship to all the members of the Mazdaznan Society, and offering my humble services to any member who may be in need of same, to the utmost of my power, I remain, most reverend sir,

Your most obedient servant,

A. H. M. BADSHAH.

ON THE WAVES OF ETHER

My love for God and thee is the key that unlocks all mystery of earth and heaven.

When books fail thee to unlock the mysteries of nature, take it all to God in prayer.

It may seem rather simple to rely upon the guidance of the Infinite, yet it is the only true guide in whom we may confide our heart's secrets.

Even as the heliotrope denotes "devoted attachment" so should we practice what we preach.

Mignonette stands for "intellectual beauty"; may then the scent thereof reveal the "laws of life unto simplicity in beauty."

Count time by heart throbs and you will not be idle for a minute.

He who thinks good of his neighbors feels the noblest and acts the best.

Life is but a means unto better ends.

In the beginning lies the end and the end is but another beginning.

The richly colored nasturtium calls out "honor to the brave."—*Grandma Ellen M. Shaw.*

ADDENDA TO RESEARCH

In an investigation carried on at odd times the undersigned has found corroborative testimony as to the antiquity of Mazdaznan as recorded in the writings of noted Orientalists. True, we do not believe in authoritative institutions, yet when these same authorities acknowledge the truth of various statements frequently made by our Master, we take the liberty of quoting them as an indorsement of his position.

Max Muller has been one of the few quoted heretofore, and he has said that "Mazdaznan is the religion that stands behind all other religions."

There are some others whom we desire to add to the list, but at present shall mention

only the following. If authorities and authoritative institutions will conduct like investigations they may learn much of value to themselves and their antiquated institutions.

Loren Harper Whitney, in his book "Zoroaster the Great Persian," says: "He (Zoroaster) brot a new doctrine into the world, or at least so intensified an old one as to link his name inseparably to it forever.

"No history of religions can ever be written without giving him many pages. That he labored seduously for the material and spiritual welfare of his people no one who will read his works can gainsay. There was, it would seem, a sharp necessity for his appearing as a teacher and guide to the Iranians, and he came in the fulness of time.

"The morals of his people were made the better for his coming. He did not make war on the old Aryan Gods, but simply passed them by. He taught that there was one God, Ahura Mazda, and the maker of heaven and earth, who would reward man for good deeds, and punish him for bad ones. Where he got this idea, I cannot tell. It may have been announced before him, but if so, that feeblor

voice is drowned in the great ocean of Zoroaster's name and fame.

"Truth was to him a jewel beyond price or measure. And he so insisted and urged upon his people that they should always, and everywhere, refrain from falsehood and cling to the truth; that for more than two thousand years after his death it was considered an infinite disgrace for a Persian to tell a lie. Four hundred and fifty years before Jesus' day the historian, Herodotus, mentions this as a pleasing trait of the Persian character.

"One hundred years ago there were a few scholars who claimed that Zoroaster was only a myth; that no such person ever lived; but that class has been overwhelmed by proofs to the contrary. In truth, there is as much certainty of his identity as that Moses, or Joshua, or Plato lived. But this knowledge came to us at a late day. Three hundred years ago Europe slumbered in profound ignorance of a great mine of knowledge awaiting the antiquary.

"True, Aristotle, and after him Plutarch, and others, had written of Persia, and her religion, but during the Middle Ages all interest therein died out.

"We now know that the founders of the Christian religion studied Zoroaster, and drew silently, but largely, from him, in forming their own. * * *

"Every man has his own views and ideas about matters beyond the grave. I have mine; and while I treat Jesus and Zoroaster as men, yet I hold the creed of Zoroaster is, in all essentials, the Golden Rule. For if good thoughts, good words and good deeds will not unlock the shining gates, then nothing else will or can."—*St. Willard*.

WHEN HE COMETH

What do we do when the Master arrives? First let me tell what we did before he came. Then I will tell what we did after he arrived. To the new students there was to be a realization of the one promise: "Wait until the Master comes"! That was the ray of hope as one color in the rainbow predominates over the others so was this outstanding promise: "When He cometh."

When we heard "He is here" that was notice of the fulfillment of the promise by the Saints to the new students. We met at

Brownie's the first evening and we listened to a truth such as we had never heard uttered by man; it was the preliminary or introductory lecture. After the lecture we were served with refreshments with genuine Brownie Weaverson hospitality, which has a style and smack all its own. This is telling tales out of school, but some did not reach home until the V hours of the morning.

The following night we met at the Meyners. By that time the news had fully circulated that the Master was here. Then the eager ones got together until the place was so crowded that we sat on chairs and sofas, on boxes, yes, even on the floor. It was the first time that some of us fully realized the meaning of sitting at the feet of the Master. I have never beheld such eager expression on the faces of the listeners, such lustre in the peoples' eyes signifying the great desire to learn of the truth.

After the lecture we broke bread together, to use the Oriental phrase, and right here I will make a confession. I have attended some of the finest banquets in the most fashionable hotels in New York. I have read of wonderful feasts held in gilded halls with

beautiful appointments, viands that were delicious and delicately served; rare period wines were flowing; feasts that lasted days and weeks. But stretch my imagination as I will I have never read, witnessed, nor partaken of food anywhere in the same spirit that I saw that little company of men and women partake of a simple morsel of food, and eat with a thankfulness of heart and the joy of communion with one another that existed that night. It cannot be described. It seemed as if everyone read from a large sign with blazing letters, no sound of discord must enter at this gathering, as this is a holy place where the Saints and their Master meet. Parting time came and we left for our respective homes, about 1:30 a. m.

Night after night we met at different places; at the Noblet's in Brooklyn, at Mrs. Brigg's, Brooklyn, at Mrs. Huckle's, Brooklyn, at the Rose's in New Jersey, at the Ryder's, Staten Island, at Shotland's, New York, at Dollie Chevrier's, New York City.

In some homes we met two, three and four times during the Master's stay; each in their turn entertained the gathering in a true Mazdaznan spirit. I only emphasize and give in

detail the things that impressed me with extraordinary wonderment and force.

Again we met at the Meyner's Ranch. Can you imagine a ranch one-half hour's journey from New York? The Master called it so, and that is the *name*. Some went Saturday, but most of us arrived Sunday. We held our meeting in a grove of woods. We appropriated for our use a large ledge of rocks and we dedicated it as our altar; not one built by the hands of men, but placed there by the hands of the great Creator of the Universe.

Yes, and we had a fire around the altar. That was not a part of the ceremony but to keep away the mosquitoes. Bear in mind this place is in Jersey. We had a song service (it reminded me of the good, old-fashioned Methodist camp meetings), and a lecture and not to overlook a most essential part of a Mazdaznan meeting, the eating. Of this we partook of our food on the green, in picnic style.

I will not tax my memory to relate what we had to eat. Any of you met Elizabeth Meyner? You can leave it to her. Just to describe her to you; well, in some respects

she is like the queen bee; gives orders, makes everybody work; in other respects she is not, she is a real Martha, a worker.

We had another lecture in the afternoon. Those who could not be accommodated for the night went back to New York. We had the Christening of the Willies' baby. That was a novel service to most of us and very impressive.

One Sunday night we had the blessing of the Cords. By the way, the Cords were the product of Mother Brownie's handiwork, and some were donated by Mother Ada Granger. Some of us were renamed. Paul became Richard; Julia, Amanda; Annale turned into Florentina; so many names, too numerous to mention, were given.

This is not half what transpired but I want to leave a lot to your imagination; of the great blessings we received and the lesson we learned. That this is not a primrose path to idleness; that we are not here to play, to dream, to drift. We have work to do and loads to lift, that is God's gift, men's blessings.—*Paul Richard Shotland.*

MAZDAZNAN TWO DOLLARS A YEAR

ELIMINATION

Again, we have to record, that the world at large is bringing to the fore another Mazdaznan principle—elimination of the useless and superfluous. From the very beginning of our studies, we were taught the value of selection. In the matter of foods, quality and not quantity was to be considered. “Reducing the minimum” was the slogan of the Master. The books he has written all bear witness to his ability to say it all in the fewest possible words. It is art of the highest quality to condense the thot to a minimum of words, and yet convey the entire meaning desired.

Elimination of the useless was to be applied to our every day lives; dress, meditation, conversation, association and construction or creation. Now along comes a convention to Chicago and claims to be the sparrow who killed Cock Robin. The thing that received more attention than any other aside from the purpose of the convention to select and nominate a man for the office of President of this United States; was to condense

the English language to so many calories per speaker.

One man declared they had murdered the English along with the people's favorite. If it is indeed a sincere effort at reform and not an envious thrust at the academic master of the language who occupied the chair, we say let the good work go on.

The ladies who were permitted to second the nomination of certain men, carried off first prize for saying the most in the fewest possible words with the greatest ease and grace. One landed her favorite in the second place on the running list. Of the other, it was said that the spirit of her dead brother spoke thru her just as tho judicial minds might not conclude that she was entitled to her allotment of the family brains.

It is predicted that this matter of brevity will soon land one of the sex in the presidential chair, if the shrinkage in language does not prohibit the use of the word. In the first flush of triumph, it lead some to the conclusion that all political conventions of the future will be conducted by Susans B's. We know by experience that men profit, absorb and claim all the glory and that there

comes a time when they gather to bury Caesar, not to praise him, and then remember he was ambitious.

How many times has the cup of adulation been lifted to the lips only to be dashed to fragments. Of one thing the times are pregnant, and that is change. If women hold the fort, they will have to stop wearing furs with the thermometer playing around one hundred in the shade, just to show they have them. As law-makers, they might legislate, rather than attract. It takes Mazdaznan to help us see their shams. It is the only true method of equalization. We used to wonder what the scriptures meant when they said, "The law of the Medes and Persians changeth not." Now we know that nature's laws are immutable; that those who build their house upon solid rock of truth are secure.

Fluctuation is a symbol of deprivity. A Mazdaznan never changes. Those who tell us they have found "something just as good" only look from the outside in, and not from the inside out. Perhaps, for them it is well, the place of understanding not having been reached, because the time had not yet fully come.

To insure stable laws, the parents of those executing them must have understanding first of parenthood, and then of the real needs of the child, removing from the nursery, the accumulation of toys that foster destructive inclinations and lack of appreciation. Replacing silly story books with nature lessons that are real and will endure the searchlight of understanding when Mother Goose has vanished.

The day a son is born to a member of an exclusive club, his name is enrolled in order that he may enjoy its privileges on reaching maturity, but he has no assurance that he will not have to part first with his tonsils or appendix, and consequently not all be there.


Perhaps some one in the future nominated to be presidentess, may make an issue out of the fact that Congress should legislate against operations to remove organs whose office is not understood by *Materia Medica* in which case she will doubtless, unless Mazdaznan in secret like Nicodemus claims to be the first and only one who ever thought of it.

Truly we can say with Jesus—how can they who follow us, that is our methods, lightly speak evil of us.

We have an abiding faith in evolutionary processes, so that what changes in habits, customs and even languages occur must, however, long deferred tend to the upliftment of humanity, and the time will come when good that will prevail, disease will be supplanted by ease, the human body will be allowed to remain intact, and acquire perfect balance—ment thru the proper functioning of all its organs, thereby insuring the perfect life of God on earth.

The teachings of the ancients have been revised to save the world. Even civilization has to use their own phrase “reached the limit” and the pendulum is swinging in the opposite direction. Now the cry for simplicity is raised, and only here and there is a voice to be heard answering that carries with it, measures to that end, as one tritely said, “They tell us to do it, but they do not tell us how.” The cause is apparent; leaving all subs from our conversation upon the subject of mind let us say, I am conscious, and be it.
—*Zarlivana Marvin.*

THE MAZDAZNAN MAGAZINE IS NOW
TWO DOLLARS A YEAR



Mother's Voice

No Nation can rise above the level of its womanhood.

Edited by Maria Rose Ruth Hilton

GENIUS OF THE AGE

With the passing away of the old and in the birth of the new there is always pain, agony, sorrow and suffering; with the ending of these cyclic "days" even nature becomes disturbed and passes thru various revolutions, throes, equal to that which mankind has to endure.

It is at such periods that the Genius of the Age manifests up the earth as the Savior Principle. Savior—how all-embracing, all-inclusive is that word of words; that name of names. Thruout all ages and all time, God has revealed thru the months of His Holy Prophets, thousands of years in advance, the Coming of Saviors. Who does not remember the comforting words of Isaiah: "For unto us a child is born; unto us a son is given and the government shall be upon His shoulders; and His name shall

be called, Wonderful, Counsel, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of His government there shall be no end; upon the Throne of David and upon His kingdom to order it and to establish it with judgment and with justice from henceforth even forever—the zeal of the Lord of Hosts will perform this; the Spirit of the Lord shall rest upon Him; the Spirit of wisdom and understanding; the Spirit of counsel and might; the Spirit of knowledge and the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord; and He shall not judge after the sight of His eyes neither reprove after the hearing of His ears; but with righteousness shall He judge the poor and reprove with an equity for the meek of the earth; and He shall smite the earth with the rod of His mouth and with the breath of His lips shall He slay the wicked.”

Laws have to be made for law-breakers. Remove the breakers of the law—the transgressors—and we shall have no need for laws and statutes.

In the Golden Age man honored the Golden Rule and the precept: “In honor preferring

one another" was the governing principle of that Elysian age.

All self-illuminated minds are a law unto themselves; and having raised the standard of life unto planes of *freedom*, having found their own individual happiness they now entertain but the one hope and desire that of seeing the whole body of mankind freed and emancipated, basking in the same blissful state of ideal enjoyment; "for violence shall be no more heard in the land; nor wasting and destruction within thy borders; thou shalt call thy walls Salvation and thy Gates Praise."

TACTFUL METHODS

The majority of womankind in their half-awakened state are still groping in uncertainty; are still floundering about, like fishes in a pool of water, first here, then there, revealing the fact that they are with all their desires and longing for betterment, still unanchored and uncentered. In their determination to bring about a change they swing out to the very opposite pole, thus evoking and calling forth the spirit of antagonism

from the very ones that could be of greatest benefit to them if they would but use tactics conducive to congeniality and persuasive to the higher nature of man. *Good* man can only spring from *goodness*. All attempts toward reconstruction should bear the stamp of motives inspired by pure aspiration and desire to aid in the work of upliftment and betterment of the human race.

Woman in her true untarnished state is the embodiment of all that is good and beautiful. Of these higher qualifications she is so richly endowed that she has but to recognize herself and realize that they are hers to command. She is like a fountain from whence she may draw an unlimited supply; she need not use forced and extreme measures to bring about more desirable conditions. If woman will only *think* and *reflect*; if she will but relax mentally and physically, her spirit would arise and shed the light of understanding upon her pathway, leading her forth to certain victory. The spirit of true womanhood is one of innate requirement and culture—a delicate retiring tendency lends charm to all her acts and deeds and imbues her influence with certain magnetic hues that


heightens and brightens her emanations which lend to her such indescribable beauty as to make her irresistably charming.

Nature abounds in prolific examples that will aid woman if she would become more attentive and recognize in her surroundings those blessings which nature showers with lavish and unstinted measure upon her. She may take for her lesson in meditation a tiny grain of sand, a drop of water, a blade of grass or she may stand in the midst of a garden of roses breathing in the sweet scented perfume and while gazing at a single blossom, the secrets of the creative intelligence may reveal its hidden wonders. Everything in nature is growth, development, unfoldment and maturity. First the stalk, then the branches, from which spring the leaves, when lo, and behold, the consumption of it all comes forth as the bud bursts into the blossom of perfection, while its sweet fragrance sheds delight all about. And then, too, the wonderful lessons imparted by nature has their correspondence in human nature and may be recognized in woman as those virtues wherein is found her signal charm, modesty, humility and simplicity

which have ever characterized true greatness and where these virtues are lacking in woman's makeup something is wrong, vitally wrong; and much of life's sweetness is lost and she passes thru what seems mere existence and the joys of true grandeur and sublimity are a thing unknown to her.

God has endowed woman with the gift of creating *happiness*. True she cannot create that which she her self does not possess but we maintain that woman does possess happiness. She may never have expressed it; she may not be conscious of the fact that she possesses it, but she does nevertheless. She needs but to understand herself; to awaken and realize the great truth, *i. e.*, that everything in the heavens above and the earth beneath are concentrated within the domains of her own being, and she need only to throw the searchlight of her own spiritualized gaze inward, permitting the divinity of her own spirit to reveal the wonders of its hidden glory.

Things in general are still topsy-turvy but it would not be any better after the election shall culminate into turvy-topsy—it will be a case of "Eve's gone."



Federation of Nations

Edited by Nellie Wheelwright

STUDY OF MAN

For the designation of characteristics man may be classified into temperaments, covering the twelve principal zodiacal signs, where one of the characteristics remains the leading one while all others fluctuate according to conditions, environments and influences imparted during *pre* and the *inter-gestative* period. What appears prominent in the one case, remains latent in another. Even a savage has a heart, while the most cultured can be driven into savagery under certain pressure. To judge one another is not only folly but it discloses our ignorance of the existing variety in nature's complexity. We know but little of the blend—a blend that adds to the beauty of life and tends toward harmony, making "life an endless song with nature for an accompaniment."

In the event of internationalization we are not to entertain the idea of absorption but rather that of classifying and grading of types, so as to more fully understand and

comprehend nature's *modus operandi* within the range of its anthropological improviso. Thus we realize more fully that inasmuch as music, for an example, is not confined to but *one* composer, altho compositions may be played upon *one* instrument, but that *one* instrument may be used for the execution of manifold revelations given by *numberless* composers. And inasmuch as each composer retains thru his compositions the peculiarities characteristic to his temperament, and yet remains reproducible upon *one* instrument, even so each tribe retains its peculiarities, however much absorbed within the *one* instrument—internationalism.

Inasmuch as many countless worlds, whirling thru ether enjoy the one and the same heavenly canopy for their roof, even so may the tribes, as well as the various races, follow their peculiar course assigned to them by nature and by God, and still be united by the common cord of relationship no power is able to sever, since there is but one Infinite, Divine Power, whose object is harmony and perfection.

Things tribal should remain tribal within the compass of its own relation and never be imposed upon another whose province differs by virtue of conditions and environments

which can no more blend than do altitudes or climates. To know man is not to know him by his acquired limitations which are absolutely conditional, but by his inherent possibilities, considering the embellishments of his provincialism as mere excuses.

The Polite and Russian, Jugo and Balkan, are alike in principle the moment they become conscious of the divine relation thru the quickening touch of religion; still in application of religious exercise each will differ and in such differences display their own provincial concept.

Still greater is the contrast and almost beyond recognition as to relation when *Slav* and *Anglos* are thrown together by the charging flashes of religious zeal. Tho all differences of national or tribal colorings disappear and they have but one concerted aim: each one of them will follow channels almost, if not altogether, diametrically opposed to one another, a compromise proving altogether frustrate. Leaving to each the freedom of application will steadily bring them to the desired goal as nature works from two opposite poles toward one point of focalization.

An attempt to force mere ideas upon one another will never bring men to mutual

understanding. We agree on principles but the application and demonstration remains under the direction of the mental index. What is true of social measure will also remain true of religious scruples, altho the latter will have to change to the same extent as do political reasons.

Some investigators hold that our slow growth of civilization and progress on educational lines is wholly natural, while others think that our growth, as a white race at least, might have been more rapid.

Some think that the whole world, as it appears is providential, and could not possibly progress any faster than is being demonstrated. Still, there are those who feel that progress has been hampered by a power wholly outside the province of Divine designs. The latter view has much in its favor because creation with all its treasures has been entrusted unto man for "man to take up the work where the Spirit left it to our care." But tho "the mistakes of life have been many" it will profit us nothing "to cry over spilt milk;" the white man must arise in all his power and forget the weakness of the past.

The injury done is after all merely phenomenal and of short duration. We have

eternity before us—in fact, we live in eternity.

Tribal characteristics will continue to claim their own, but we can collectively promote, that which is nearest to every human heart—Peace, the state in which we prosper, and assists to reveal the treasures of possibilities during the span of life.

To first bring all the corresponding tribes under the protecting wing of relationship must be the principal aim of all concerned. The union of the three great bodies of man will readily follow, so that the three—Saxons, Latins and Slavs—under the amalgamation of one executive tribunal, may exercise the trust of government for the good of the individual.

COUSIN NELLIE'S JOTTINGS

Ideas of freedom differ as much as ideas regarding high cost of living.

To change one's mind is a woman's privilege, yet men are not at all different.

Changing furniture around often effects a change in surroundings.

The longing heart desires to fulfill its trust.

Everyday is a nice day and the weather is fine, if we are in our best physically and mentally.

A touch of radium will set the body aglow with vril, while the divine spark within will help convert Galama as we attract it to us *on the breath*.

With a new lease upon life, arresting "chemical reaction," attending to the urgent needs of nature, the body grows lighter and the mind stronger.

A sharp line of likes and dislikes creates sensitiveness, often exposing our senselessness.

If the spirit is to work thru the body then the latter ought to be in good trim to receive and execute orders.

The mountain air is as refreshing in the distance as it is in the canyon, especially where we find it impossible to leave our place of civilized incarceration.

Only too often great souls are caught in the network of conditions and because of the desire to do greater things than assigned to them, they neglect the things expected of them. "Oh, love, thou knowest of no fear" is for such.

When all in, and void of ambition, I find it best to relax and attend to the body in general, especially the more sensitive factors. To control the inbreathing, to curb the selection of food, to massage the body are means that go a long ways toward recuperation, if attended to daily.

To force ourself to do things contrary to our promptings is not within the province of every temperament.

Tho a town be under martial rule we need not be made to serve the unjust.

Hold to the reality of the Kingdom of God now on earth and mob violence must dispell.

Just to do my part with joy and gladness is the longing of a true heart.

No one can deny us the divine estate for "what my father has given me no power can take it from me."

It matters not which way the pendulum swings as each movement denotes advance of time.

The work done by the spirit of the time cannot be destroyed by man.

Time and eternity alone determine what is in accordance to infinite designs.

TELESCOPIC VIEWS

Advices from New York have it that five hundred negroes meeting daily in long sessions are devising an international "bill of rights" for the black race and arranging a program for its realization.

The negroes are delegates to the first international convention of the Universal Negro Improvement Association. They come from almost every country where negroes have colonized and one hears the accent of the Caribbean "cockney" mingling with the soft drawl of the old South.

Among the leaders are an admiral of the Haitian navy, a prince from Abyssinia, and the mayor of Monrovia, Liberia.

The association claims a membership of 1,000,000 and has as its eventual goal solidarity among the 400,000,000 negroes of the world. The program calls for the establishment of the supremacy of the black race thruout Africa. Regardless of governments established there by European nations, the Belgians, English, and the others would be invited to get out. If they didn't they would be forced out.

Every land is a land of liberty to the native or the naturalized.

MAZDAZNAN
SCRIBBLETTTS

The reason we have not yet reached a state of mutual understanding between the nations is because such a step has not yet been taken. Everything so far has been in the making, but it is not made.

While it may be true that in a Federation of Nations one or the other nation may seek to exploit such trust for selfish ends it is equally true that such moves are readily discovered by other nations and the emergency brake can be readily thrown in.

With twelve million negroes in the States alone and the Yellow Jackets increasing alarmingly, both in population and control of commodities, we shall have to have theologians to comfort us with "There is a land fairer than this and in faith we can see it afar."

"Birth Control Review" published by Margaret Sanger continues to improve in reading matter and making revelations regarding the daily walks of life current in a godforsaken society.

"The Ladies' Home Journal" publishes a very interesting article on the ancestors of George Washington in its July issue. Read it.

The war has left the United States saddled with a cumbersome system of passport regulations which make it possible for petty officials to graft and tyrannize in tens of thousands of cases. An American subject to these regulations is not a free man in the old sense of the word; he is a slave of a bureaucracy. In this respect, and in respect of many of the activities of the postoffice department and department of justice the United States is more like imperial Germany than like its former self. It was said of Greece that "conquered she led her captor captive." Germany, in a more sinister sense, may make the same boast.—*S. F. Call.*

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Issued monthly by

MAZDAZNAN PRESS

Los Angeles, California, U. S. A.

\$2.-- a Year

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By Copy 25c

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MAZDAZNAN

Olando G. Beeler, Editor

Published monthly by the Mazdaznan Press, 1405 So. Hill St., Los Angeles, Cal., U. S. A. Copyrighted 1920 by Mazdaznan Press. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

DIRECTORS: Olando G. Beeler, Chairman; Wm. K. Sandberg, Vice Chairman; Kurt W. Graichen, Second Vice Chairman; K. Woolson, Secretary, Treasurer and Business Manager; John Vinson, Auditor. The contents of this publication are written by the Rev. Dr. Otoman Zar-Adusht Ha'nish, except signed contributions.

Regular contributors: Maria Rose Ruth Hilton, Nellie Wheelwright. Address all communications and subscriptions to P. O. Box 1854, Los Angeles, Cal.

Subscription Two Dollars per annum. Twenty-five Cents per copy.

Vol. 19	October, 1920.	No. 10
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SELF-DIAGNOSIS

Spiritual—Physical—Intellectual

As to base this type is identical with the former, but the physical inclination in first changes tactics, application and execution. Where the physical inclination is exceptionally large and equal to the base such type unfolds unselfish and altruistic motives and always proves just in business. As jurists, physicians, financiers and mechanics they are very conscientious, the moral and ethical side always predominating. In their reasoning on technical points they may fall short and may

be taken advantage of, still, on the whole, they cling to principle rather than to the dead letter of the law. They go a great deal by intuition and impression, consequently are likely to be imposed upon. They are rather impulsive and their sense of honor is very keen.

Whenever the intellectual is brot up to the physical they may become a giant power as the heart continues to underly all their intellectual pursuits. Here are found great leaders in every walk of life, and at no time will they yield to temptations when principle is at stake.

But should the intellectual be nursed beyond the physical and at the expense of the latter, we have a type akin to the abnormal. Such an one shows intellect, but a flood of theories and sophistries grow to such volumes that they baffle the sanest minds and true reason no longer holds good. The very physical body, particularly the nervous system, suffers agony, the reflex whereof seeks an outlet thru brainstorm. Such an one can stir the calmest atmosphere and throw firebrands of discontent into the midst of saints and angels. Ideas become so set that their stubbornness

defies facts. Yet at heart there is kindness and a sacred desire to do the right. Here we find a soul struggling between Light and Darkness, anxious to grasp the unfathomable and to solve the ever-perplexing problems confronting it.

Types of a lower index become unbalanced at the slightest provocation due to financial reverses. Types of a high index turn into radical reform and revolutionary channels, self-hypnotized into the belief of indispensable factorship. The political machinery of the world is largely in the hands of and controlled by this type.

The Spiritual - Physical - Intellectual type needs to attend to diaphragmatic breathing exercises and, so as to raise the index of the intellect but keep it in check, rhythmic breathing exercises charging the upper lobes need to be practiced daily. Abdominal breath is not necessary, but a great number of hip movements and bending positions are needful; in fact, gymnastics are indispensable unless engaged in labor assuring many body movements.

Systematically arranged exercises, where rhythmic breathing is religiously observed,

will do more to vitalize the body and to quicken the mind than the most careful diet. Altho the latter needs attention, nevertheless the former must never be sacrificed.

Foods should be largely vegetables, some nut preparations, cereals in their unfired forms and fruits of an eliminating nature, the latter mostly domestic.

In case of ailments the same treatment as given for the Spiritual-Intellectual-Physical holds good, adding purgatives of drastic effect, followed by pineapple juice and mucilaginous dishes in small quantities; or, in the absence of the latter, beaten white of eggs.

MAZDAZNAN REVELATION

Ours is the Revelation unto the sick, the halt and the lame, the heavy-laden and distressed in body, mind, soul and spirit, that thru the application of Universal Amnesty and the practices of means unto salvation, as revealed by nature and her God, mankind may be redeemed from sickness, sin and sorrow. A state of salvation and redemption vigorously pursued suffices in finding the open path leading to the goal promised to

reveal the occult, the hidden, the mysterious and mystifying and solve all the intricate and complicated problems entering the individual life of mortals begotten in the limitations of time.

For those who accept the Revelation in part, only to that extent alone is the message borne out by them. He who seeks selfish ends can reap no more than its equivalent. Those who use it in a material sense receive material benefits, and the spiritual minded can gather no more than what his spiritual endowments are able to hold; while the intellectual giants find either substantiation of matters appertaining to the intellect, or recognize in it all a profound wisdom beyond their compass.

To find Mazdaznan sufficient and efficient in all walks of life we must accept it, not in fractions but as a whole, and follow the only path that reveals the inexhaustible storehouse of Infinitude. Breathing, Exercises and Selection of Food are the means that will inspire.

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Sermonettes

There is joy in serving a cause, but to serve
"citizens" brings dismay.

Divided faith means divided interests.

"In God we trust," boosted by a dollar
mark, stands for mistrust.

The bark of a dog neither peals nor ap-
peals.

Some folks only resemble folks and can be
easily classified into a category different from
folks.

Pilfering is a monkey trait, and with some
folks it's a habit.

To lose faith in God is equal to loss of faith
in humanity, and vice versa.

Never lose faith, but rather give a thing in
question the benefit of a doubt.

It is not for God to do the work of those
unto whom such work has been entrusted.

Vindication and revenge are both enemies
of peace and perfection.

A gossip is an incubator of hatred and
malice.

"Birds of a feather flock together" holds good of high and low.

Slander is an attribute of ignorance.

The prophets are dead only as to their names; their prophecies continue to go into fulfillment.

The clouds of yesterday only hid the sky from our sight at the time, while no power on earth can deny that today testifies to its presence.

Nature has a little of everything that the whole of the universe claims and, by correspondences, enjoys the treasures of the heavens.

Some fly to die, others die to fly.

Trials are hard to bear until they turn into a blessing.

Not until after the harvest can we separate the wheat from the chaff.

Persecutions make rosecrucians of a diviner type.

A material poison is to be preferred to a spiritual poison that knows no terms.

A martyr is a hero; a hero to be such must be a martyr.

Season Hints

Autumn leaves begin to fall, and with them the productive seasons approach.

The perishable fruits are turned into juices, jams, jellies, marmalades, butters and preserves.

Some of the vegetables not suitable for storage are also put up for a convenient time.

Grapes are still in order, and fresh apples made into cider will meet the demand of temperaments who take less kindly to grapes.

Use fresh apple juice, tart alternated by sweet, in tumblerfuls every three and a half hours, and be convinced of the effect upon the blood, stirring up circulation and throwing off dead corpuscles. During a *cider cure* use coarse bread or corn bread. All other fruits and vegetables should be discarded until the desired result is obtained. In case of dropsy or floating kidney add a few roasted chestnuts to the bread.

Grated apples with cream are a tonic and, at the same time, very nutritious.

Avocadoes in small quantities with salads or spread on toast satisfy even an epicure.

Avocado paste is made by combining finely ground nuts creamed with lemon juice and avocado. Varieties depend upon the nuts used. Sweet cream is good for thinning down the consistency. This may be used with fruit or vegetable salads, also as a filling for sandwiches.

Before they are thoroly ripe nuts are very efficacious for the dyspeptic. But once they are ripe they should be used with meals in small quantities, or if served as a dessert, raisins should be taken freely to increase elimination.

Casabas are now more tasty and act upon the alimentaries with exceptional results, but starchy dishes should not be used with casabas.

The late squash and pumpkin will prove of value to the liver, providing both are used as a dessert or as a side dish.

Pears are of no particular value unless they are of the butter variety, smooth and high-flavored. In connection with grape juice the pear exercises a soothing influence upon the blood, modifying skin diseases. But the ordinary pear should be considered with suspicion, especially if one suffers from fibroidal growths, tumors or suggestions of cancer.

Tomatoes and cucumbers are still valuable in the preparation of a salad. Always cooling in effect, modifying the blood and keeping the skin bleached and fair.

The early morning walks may no longer be suitable, still we can at least have long walks in the cool of the evening.

It came to Moses that the "spot whercon thou standest is made holy" and forthwith he plucked courage to lead his fellowmen out of the house of bondage they thot was a home to abide in forever. True, leaving the flesh pots of Egypt brot many experiences Israel never dreamt possible, still it is better to be grubstaking in a desert than to be under the rod of constant chastisement.

MAZDAZNAN
INVOCATION

589

Breathe out, breathe out, O Savior of Liberty,
The beauteous gospel of liberty upon all
minds,
That with understanding we may breathe
with intelligence born without fear,
nursed without favor,
A free distributor of knowledge to all men.
At times the sense of duality still clings to
my form, as if a reality,
Until the sun rises within my soul and sheds
its rays gorgeously into
My deluded manifestation, revealing repeat-
edly like the sunbeams unto the dawn,
That the light exists everlastingly,
That I am one in thee and thou in me—in-
separable.
Rise, yea, rise to the very zenith of under-
standing,
That humanity may awake to a fuller con-
ception of what it means
To be mentally and physically free.
To bring forth from out of our innermost
the Savior of Liberty,
Born again for man, conceived by the Virgin
of pure mind and undefiled,

To proclaim the message of a country free.
And may that blessed name of liberty
Take flight through the world upon that celestial morn
And lead us to our birthright, which gives a
heritage to all.
As the hour of midnight, the end of oppression draws near.
May I be ready to carefully collect every
crumb of past uselessness
And whirl them into the furnace of the mind,
And consume them by the fire that burns by
the love divine.
Standing alone upon my feet, it dawns upon
me that in looking backward,
I'm just taking heed of the past, and remember
it no more,
For it holds nothing for me
But the moldering of dead bones of untimely
remembrances.
I am to welcome the day of Liberty,
And give praise each day after the manner of
the All Loving,
And thus thru life express the purpose of
manifestation,
Recognizing the rights of my brother,
Who, like unto myself, is the reflection of the

Self-Same-Radiance.

No longer shall I hide my light of understanding under a bushel,
But fearlessly shed broadcast the ideas of justice
To brighten the paths of others,
Recognizing their rights to do the same,
That their lamps that yet burn dimly may be turned higher,
And give praise and glory unto Thee, who illuminates the world of worlds.
Already the message of this gospel is being felt, as it moves upon the depths of ignorance and oppression.
And it is being breathed by all that breathe the breath of life.
Permeating the veins of all with hope, truth, peace.
That love shall reign.
Thus liberty alone shall be the incentive,
Leading the intellectual armies of love,
Which are the only true missionaries of the world, born of good endeavor.
Hasten the day, reveal the hour, I come to Thee. Be it so.
And unto this end let all things prosper.
—O. Z. A. H.

SAVING THE POWER

As Mazdaznan we welcome the tactics used by the administration. It is not for us to tell whether such workings used are in accordance to revelation from God or revealed thru the intelligence of Man. We glory in the method used, for "God moves in most mysterious ways His wonders to perform." Furthermore, every end achieved is but the means for the furtherance of better ends. It is enuf for us to be able to see thru it all and in it all—Mazdaznan Principles.

We lay no stress upon the name Mazdaznan, no more than we do on any label attached to goods calculated to meet the demands of time. Our slogan is: "Not label, but principle, is what counts."

Of interest to us are the race questions, be they the jet-black or yellow peril. We advocate and continue to encourage government control of commodities, necessities, common carriers, lines of communication, equal distribution of labor, sound coast protection equally distributed upon all sides of the continent. We want labor and talent to be honorably remunerated with equal share in

profits, be such labor considered skilled or unskilled, for "A laborer is worthy of his hire." We still hold that in consideration of the progress made in the past the shortening of hours of labor is justified to six, to four, and lastly to two hours, where every sound-minded and -bodied man, woman and child, irrespective of class consciousness, is called upon thru useful labor, to add a rightful share to the wealth of the community.

The simple life advocated by Mazdaznan is no longer scoffed at. It is universally recognized as the only path to wealth. Altho laughed at we do not laugh in turn for aristocratic etiquette and finer sense forbids laughing at the ignorance displayed by the uncultured. The better class, better informed and better principled, readily follow Mazdaznan Principles, altho but few have learnt to give credit where credit is due. Still, we feel highly honored to be copied and imitated, as plagiarism always testifies to the absolute truth, worth and value of the original.

You may not care for the label, but you are compelled to take the goods; there is no

longer any choice. The truth alone shall make you free.

Mazdaznan Principles are used everywhere and all the world is helping to usher in the Kingdom of God on Earth. Young people are being kept from idleness and given the opportunity for healthful development by physical training and the performance of useful labor. Able bodied, retired persons are compelled to become useful members of the community. Mazdaznan calls everybody to work, and sacrifice must be exercised. Commonwealth places it upon a co-operative financial basis, establishing an endowment for the assurance and security of every man, woman and child, and leaving a reasonable minimum free from taxation, to provide the absolute necessities of life, distributing the burdens of national necessity pro rata among rich and poor, with an increasing ratio of taxation in proportion to the growing wealth of the individual.

We agree and support any and every economic movement that tends toward equalization among all classes and stations, eradicating class-consciousness.

We pray that the tide may not turn and

that we as a nation may not turn from the path entered upon; we pray that our Executive and all the cabinets may be sustained in their places to accomplish this greatest of all messages to mankind: "Final emancipation and internationalization." Mazdaznan, or, Mazdaznan Principles, if you please, is now the saving power.

GAHANBAR IN HERRLIBERG

Whoever has been fortunate enuf to witness the Summer Gahanbar at Herrliberg this current year will remember the glories thereof thruout the whole span of life. During these festivities have been developed a fulness of the power of social communion that find no analogy in any of the Gahanbars heretofore held on the continent. Of the many occasions conducive to the success of successive solemnities, only a few can be mentioned, due to the limited space offered in these pages. The character of this Gahanbar has received especial strength and notice due to the fact that for the first time since 1914 foreign delegates, particularly

Teutons, participated upon Swiss soil. During the past tumultuous years such a privilege was made possible to but few, and even at this time the German valuta proved quite a hindrance in the crowding of Aryana. Yet the interest aroused at the Leipzig conference carried over sixty German delegates to the Aryana shrine, that at the neverfailing fount of Wisdom the golden rays of knowledge and understanding be garnered in for the benefit of those left at home, lying in wait for the return of their representatives.

During the three principal festivities 350 representatives participated, a proof sufficient to bear testimony to the active interest in favor of our conferences. Equally as great as the longing on the part of participants to witness the Aryana conference have been the expectations here to again meet the loved ones after so long a separation, and that fact alone sufficed to hasten the process of amalgamation into a happy union, pouring the oil of gladness upon the holy communion in proof of the Balm of Gilead that stills the bleeding hearts, wounded by sad experiences, imposed by the hand of wickedness. True here and there shadows of past

antiquity broke thru the sun-kissed firmament of happiness, giving vent to fault-finding, boastfulness, forwardness, citing chaotic conditions current in every generation, but the sun of righteousness soon dispelled every mistone, and in a comparatively short time one and all felt in tune with the Infinite. That point reached revealed a state where there is but one single thot, "Blest be the tie that binds our hearts in Royal Blood," and brot to light the spirit of good thot, good word, good deed.

The study courses and congregational exercises, preceding the conference proper, acted most magically upon the royal tie, manifesting holy communion among the members. Above all, the incomparable discourses displayed by Reverend Father David appertaining to the subject matter of the culture of Peace in the Home, the Congregation and the State, which occurred in connection with the sunrise services, witnessed by one and all, added greatly to the dispelling of clouds of doubt and uncertainty revealing nuggets of truth, gems of wisdom and the golden rays of knowledge, making clear the path that leads to emancipation. Thus harmoniz-

ing the various manifestation of tribal characteristics the very presence of Immortals was manifest and heaven and earth were drawn into one common ground for Infinitude to display the unbounded splendor of divine relation. In connection with all the discourses Reverend Father David understood most masterly to join to his discourses the Sermon on the Mount and the Song of Praise with the laws of Peace Culture. In dexterous language our Rev. Father David portrayed the possibility of application to the daily walks of life all our good thot, good word, good deed and the way of progress, both individual and social, were most graphically demonstrated.

Language and tone of voice added greatly to the fatherly spirit exercised and succeeded in awakening within every heart present greater confidence in the thot of God. With unshaken faith in the laws of life and observance of the laws of Nature, such preparatory counsel added still more to the success of the Gahanbar. With every step or meeting the display over-reached the most sanguine expectations.

The ecstasy reached the very first day of

the communion meeting cannot be expounded in ordinary language however rich in selection. During the service, preceding Communion, Father David proclaimed the Benediction of a hearty welcome the vibrations whereof touched all hearts to a shower of tearful eyes. The hot summer wave ordinarily felt in an over crowded hall, dispersed in the presence of an amalgamation process, witnessed by the kindred souls and royal hearts, leaving imprints of joy and happiness in their wake.

Congregational songs, concerted recitations, prayers and breath and participation of pure, unadulterated food, added greatly to manifestation of the Mazdaznan Spirit, reviving the tie of royal hearts blessed by the pure blood of untarnished aristocracy.

A hot afternoon spent in communion with the Woman's League offered practical hints to practical workers so that side-tracking and one-sidedness upon selected themes would no longer manifest. To the notice of all were brot the methods of elementary and academic education of youth, the subjects of the Aryana school of life, the promotion of the Aryana community, creation of fine lands,

owned by the community, scientific cultivation and the scientific use of products. The women's day, presided over by Mother Frieda, closed with counsel and advice to women, to which Father David added hints appertaining to the culture of children.

Counsel Sommer then read his annual budget, showing the financial wealth of the community, which proved encouraging, altho larger figures added by voluntary contributions would greatly increase the operations of the enterprise.

The first day closed with a frugal meal and a violin concert conducted by Artist Blume.

The following days were spent largely in initiation into the various degrees, calling into use the various ceremonies appropriate to such events and making it possible to become acquainted with the true object of the great incomparable Mazdaznan Revelation unto the whole world with its great message of final emancipation of all human kind. These initiations reveal the universality of Mazdaznan and its relation to religion and medicine, or the Union with God and Harmony of organic operations—in short, soul

and body. Here we learn of the pioneers and their untiring efforts and sacrifice they bring for the benefit of their kindred souls. We familiarize ourselves with the operations of cycles, dispensations, and eras. We gain knowledge of chemistry and alchemy; soul communion, telepathy and free energy not working its way by spiritual audions to the hearts alone with the wires of the Infinite and quickened into higher consciousness.

We learn of Creation and Evolution, with its chain of associations laid bare, while the treasures of the storehouse are pointed to and their possession assured thru practices of the one commandment: "That ye have love for one another." Yea, "May Mazda be rejoiced and his associates continue to be victorious."
—G. RUEMELIN.

P. S.—Dear Master, please do come and abide with us for we all long to see thy countenance. Altho still suckling babes we nevertheless do desire to show thee what wonders Father David wrought. We can do no more than pray for thy coming.

THE MAZDAZNAN MAGAZINE IS NOW
TWO DOLLARS A YEAR

A SOURCE OF COMFORT

To our dear ones bound for the same great cause and revelation—Salutation and Greeting: Have not been heard from for some time and did not intend to write anything now, but the Spirit prompts me to jot down a few lines for the benefit of one and all. My observations lead me to confirm the general idea that after all people do not change, altho their ideas do. Sometimes such ideas show improvement—most of the time the index finger points the other way. But then they cannot help it for as long as prenatal influence and ancestral ties are not entirely eradicated adverse conditions or environments call out their correspondences, however, in hiding. In addition to my ten hours of daily routine I watch every opportunity to improve upon the storehouse of Knowledge and see in all human weaknesses possibilities of power for good or otherwise. The slogan: "He takes my goat," is not always applicable, especially when your avowed friends attempt to make you the goat, and here again strength of character reminds us

to keep still. To blame one's mistakes, shortcomings and failures on others reveals mental limitations on the part of the faultfinder. And we are prompted to say, "Not by their words ye shall know them." It seems that as the Master says, "People are brave only when gain is on their side; losses make them ugly, sullen, mean, even criminal." Just so.

Mental fermentation is a terrible state for it creates cunningness, envy, jealousy, hypocrisy. To turn upon a person may seem "bully," and to turn against another may be "sheepishness," still such are phases that seem to cloud the brains and hearts of many a good soul struggling between light and darkness. Personally, I seek nothing but the power to stand alone and guidance by wisdom assuring the most glorious state of "mind my own." The ability of reading human minds and to understand human hearts is a greater blessing than all the terrestrial possessions which change and decay, and to know that the wisdom of the Infinite continues to further His everlasting design is indeed a source of comfort.

With love to one and all.—UNCLE JOHN.

THE DAY OF ADJUSTMENT

I can think of naught but happiness adjustment will bring about and the freedom to follow it, with the falling of the shackles which have held mankind, preventing God-given talents from performing their work for the upliftment of individual self, who must evolve from out of this state of bondage, made solid by superstition, ignorance, witchcraft, hypnotic spells and influence and brot to bear by inferior minds governed by an iron claw of Hades.

The day of adjustment brings with it destruction to some of the prenatal and unwisely established customs and habits, so long pursued by a dictatorial, self-appointed and populi-substantiated authority.

This day of adjustment is the acceptable time; it is the day of salvation.

Listen and follow the divine bidding, and know that everything will terminate according to design, for "all wrongs will be righted."

And to be of service to self, and to all those we are interested in, and lastly, to promote

altruistic tenets, we must keep informed, capable and able to take a hand at everything that business activities mark this present era, and thus prove of advantage to one and all alike.—*Tanta Theresa.*

ON THE SUMMIT OF PIKE'S PEAK

In the heart of the Rockies, the very backbone of our continent, on the afternoon of August 13th, the anniversary of the inception of the Society of Federation of Nations, we entered the city of Colorado Springs, which lies at the base of Pike's Peak. The rosy tints of the setting sun tinged the snow-capped peak. The President of the Society had been commissioned to declare the Message of Peace to the World from the summit of this glorious peak, where some years ago a Peace banner had been placed.

The following morning, August 14th, our Peace Messenger with two witnesses made the ascent of the peak—up and up in the clear, pure air until we reached the summit. A glorious prospect it was indeed. We seemed to have the world stretched before

our vision as our eyes viewed the vast expanse spread out before us. With arms raised toward the blue canopy and palms upturned the Message of Peace was proclaimed. Peace, Peace, Peace to all the Nations. Peace, Peace, Peace to all the World. And on the waves of ether, in that pure rarified atmosphere, we seemed to hear the glorious message taken up and repeated o'er and o'er until the very heavens rang with those words of deep import, and the blessed immortals, as audions, passed the message on and on until even the stars took up the refrain.

The word has gone forth. It is bound to bring fruition, and all the tribes and nations of the Aryan or White Race will come to the realization of their true mission on earth, that purpose which all the Savors have taught and labored for, that Peace which surpasseth the understanding of man. May the dawn of that blessed day be near at hand.

Elizabeth Ingraham.

The Subscription to the MAZDAZNAN
Magazine is now
Two dollars a year, Twenty-five cents a copy.

THE MESSAGE OF PEACE

The twelfth of August, 1920, was a cold, rainy day in Denver, Colo. Quite a heavy rain had fallen, which revived nature and added to the beautiful green of the city. The report from Pike's Peak was a snowfall so heavy that the peak was literally snowed in, and that no trains could be run. We began to think about it and when we awoke on the morning of the thirteenth we felt there was no time but the present. The thirteenth was a day of record and on that memorable morning we began to make preparation for the journey. We left the Union railroad station at three p. m. railroad time, but we were there at three sun time. Denver, we were told, is the one city that had decided to hold to the sun for time this summer.

In our party were three—Nellie Wheelwright, Elizabeth Ingraham and Sarah Latta.

It was deemed best to spend the night at Colorado Springs. We quickly made the little journey, enjoying riding thru the green country. The atmosphere growing more invigorating as we ascended higher and higher. We wisely took a lunch basket or box, know-

ing only too well what it is to partake of food prepared without that or knowledge of its importance in the development of a healthy body. Mother Latta's tiny lamp was the cause of much merriment and we might add, difficulties. But as there was the will they were soon overcome and we not only had delicious coffee but in the morning discovered we could make toast over the little lamp. If we only would realize what can be accomplished with the little things!

As Mother Elizabeth was entrusted with the duty of calling us in good season, we were up in plenty of time for our trip. After a breakfast of fruit, bread and coffee we went out and were literally enchanted with the wonderful atmosphere and the perfection of that pure ether.

We then made the interesting little trip to Manitou to take the cog railroad to the summit of Pike's Peak.

A young girl told us that her party had waited nearly all day on the thirteenth, but the engine simply refused to move a peg. Such a thing, they were told, had never happened before. This gave us that beautiful untrodden snow to remind us of many sacred, holy things.

The ascent was easily made over the cog road, the modern way of climbing the heights of mountains. Many thots of the ancient days as well as the present passed before us like pictures. There Ainyahita riding her white horse along the mountain range seemed always present, and we continued to hear her declare Peace, Peace, Peace to the warring tribes. How vividly she lives today and her Pearls of Wisdom and perfect understanding of all the laws of nature or God, continue to point to the perfect way because they flowed from her heart, whose desire was as pure as absolute purity, and an intelligence that has never been surpassed. Many a beautiful panorama of nature lay before our vision to inspire the heart and delight the eye. In keeping with the times the man with the megaphone good naturedly called our attention to the objects of interest. We saw some of the pictures in the rocks differently of course. Pointing out he said with absolute conviction, "Look! there is the backbone of the world."

We were snowballed by a party of young people near the summit, and it was surely well done, to their great glee.

Being told that telegrams could be sent from the summit and seeing the wires in our ascent, our thots turned westward to the one who has ever labored with unceasing devotion to give and send the message of Peace to all mankind that all could know "Thy Kingdom has come, Thy will be done on earth as it is in heaven." The message to Otoman Zar Adusht Hanish read: "All hail from thee. Universal Peace sent unto all nations."

Looking over the tableland covered with rocks, we remembered there was a pile of rocks marking the spot where the Prince of Peace had proclaimed Peace unto all the world. We chose a pile not very distant which appeared like unto an altar. When we reached it there in front on a level rockless space was the fairest cloth of pure, untrodden snow.

Putting on the robe of colonial blue and yellow which always recalls to mind the Original Thirteen Colonies, and that George Washington and others wore that colonial blue and yellow, when they made their glorious stand for Liberty for the Aryan Race—presented by Adelia Mallet with the desire

of Peace for all mankind thru the Federation of Nations—with uncovered head and the humility of the realization of such a trust, we stood upon the white cloth in front of the altar of stones. Before our vision passed the Blessed Ainyahita, sending out her Peace Message from the mountain range in the dim past, but now illumined to the faithful—the holy Zarathushtra and his untiring labors to lay the foundation for Peace on Earth—the mission of Jesus the Christos and His ever-present desire to call into the fold those of His kind and kin—Omar Khayyam and all his sacrifices to keep burning, not only the sacred fires but the light of the lamp of understanding in the very hearts of his own—then the Messenger with us today, who has not spared himself and willingly made every sacrifice, for that has again been demanded as of old, to recall again to consciousness the consecrated trust from eternity to eternity, not only to those who are set apart, but to all mankind. We said in union the Covenant, I am here upon the earth to redeem the earth, to turn the deserts into a paradise, a paradise most suitable unto God and His associates to dwell therein.

We remembered Christopher Columbus and his faithful friend, Isabella, and his absolute, unshaken determination to find this fair land for the blessing of the Aryan Race. Then the unselfish devotion to duty of Washington, Franklin, Hamilton and all the *makers* of the Declaration of Independence from the iron rule of authority, and those who endured privation and gave up life itself to form this Union.

Standing erect with arms uplifted we sent out upon that clear atmosphere to be carried on the etheric waves and transported to all nations, even to the four corners of the earth, the hallowed, sacred, divine message, PEACE, PEACE, PEACE, UNTO ALL THE WORLD. We still hear it taken and carried by the Immortals, to bathe in its heavenly tranquility the hearts of weary mankind and awake the desire for Peace that shall, like the message of the Blessed Ainyahita, forever quell all discord and arouse from sleep the understanding that Peace is the birthright of every soul.

The most wonderful light was in front of us all the way to Denver in the late evening hours—*Nellie Wheelwright*.

SYNTHETIC REASONING

The day of Synthesis has arrived. Rapid transit has hastened it. Analytical reasoning is separating a subject into its component parts. Synthetical reasoning is considering a subject in its entirety. The former has been most frequently resorted to because it is comparatively easy to pick a thing to pieces.

One child said to another who was cruelly dissecting a fly, "Don't do that, you can't put it together." The world is obliged to consider things in their entirety now.

The man in the one-horse shay saw the snake run under the fence, and the grasshoppers by the roadside. The man in the automobile sees the farm house, the barn and the orchard at one glance, and carries away a fairly good picture of it.

The man in an aeroplane sees a whole city, its network of railroads, and its harbor at one glance, and carries away a fairly good picture of that.

Invention plays a tremendous part in the concept of things. It is not the motors alone,

nor propellers alone that make flying possible, but perfection of workmanship and adjustment of parts. Then comes the assembling and real construction, and once it is finished, we consider it synthetically.

We do the same thing in considering society as a whole. Men have spent their time observing what the tide washed up, — the froth on the surface—rather than the swiftly moving currents which cause it.

Now if we keep in step with the progress of the times indicated by the possibility of covering miles of territory in a few hours, binding into one bundle many cities connected by rivers resembling silver threads, we must be able to think rapidly, intelligently and collectively. If we are going to talk to the people of Australia, we want to begin to get acquainted with them, and find out which streets are occupied by the "better class" in all cities of the world. But even then, we cannot measure them by our standards. Each has its own history, its own beginning, as a child its parents that remains the foundation upon which it stands, unless it tears away its own underpinning, as we have an example in a great nation today.

It seems that the idea of binding all the nations of the world into one big family did not take into consideration what that new thing would be, and like the little boy who tried drawing a picture of a man, and then concluded he had better put a tail on it and call it a dog, after all is finished, the league is not acceptable.

Synthetic reasoning is the only means of determining the needs of a people, and a nation. Our lawmakers must first learn to think on the wing, if they are going to have whist tables and ball rooms in the airships of the future. They will need some council chambers also before deciding upon laws adapted to the real needs of those they represent. To nullify the principles upon which this nation was founded, would be equivalent to letting all the blood out of a man's veins; what remains is a corpse. To bind it in a league with monarchy would be placing an adder in its bosom.

Rapid transit was a forerunner of change in the existing order of things, but the exigencies of war developed it. In pioneer days when the ox and the horse carried the man, his family and belongings into new territory,

he was welcomed by the settlers, housed for the night and often suppered, and breakfasted free.

The man in the touring car in those regions now thickly settled, pays dearly for what he gets. Now the man coming in the future, one from each of the four corners of the globe, may alight about the same time in a vast aerial field, surrounded by expensive hotels for their accommodation, for supply is ever ready to meet demand. They will become acquainted in the lobbies and on the verandas of these hotels and make their estimate of each other in the proportion to the speed with which they traveled. Those who are not polarized will become victimized just the same.

It has often been said that the infatuation formed upon the water were not lasting upon land. Now for a try out in the quality of that entertained in the air and applied to terra firma. So long as one set fattens upon the misfortunes of another, they will continue to dissect the fly. So long as legislation applies to one class only, be it high or low, to the exclusion of others, chaotic conditions will continue in force, and gifts for charity

will be wrung from the individual to evaporate in the passage, absorbed as a stream in the desert.

If the business man gives large sums voluntarily, it is an advertisement. In many cases, he distributes the burden among his employes. He has the needy under his own roof. They wear out their lives in his factories, stores and counting houses.

The extremely wealthy use their money to endow institutions as advance agents to signal their approach to heaven, and would gladly paste announcements of their coming all over the jasper walls, and pearly gates of the New Jerusalem; synthetically reasoning, it means nothing. From the man being "tagged" who hands out a dime or a quarter to the one who writes his check for thousands, there emanates a silent protest. Is that charity? Oh, yes, it covers a multitude of sins in the eyes of the taggers, not to say tigers.

We are sadly in need of a new dictionary to define law, liberty and life. The last has lost its savor by leaving the "f" out in society and becomes a lie. "What a man soweth that shall he reap," and what society soweth that

shall it reap also. The individual having a choice in the matter may safely count on his harvest, but as an integral part of society he may find it cabbages or turnips.

The reconstruction period of the Civil War suffered from the gangrene of profiteering also. It is a mistake to think that the rich alone are afflicted with this malady in their uncleansed wounds. The fruit peddler with papers in the bottom of his peach basket has it also. In the lower stratas of society there is a feverish unrest like a man with the cooties or a baby with colic that imagines it needs nourishment. People being deprived of sugar and rum crave it still more.

Freakish fashions follow in the wake of great conflicts that have marred the face of the world down thru the ages. Those who follow them have not brain development enough to know why. Just now in the hottest days of July in Chicago, we see daily, many females clad in furs and fur coats. Fans are not worn, tho they may come in by winter. Fans now only mean people who enthuse over something. This composite mass spends liberally to finance its religious enterprises, of which at present there are three

distinct brands, while the fourth gaining in numbers is eyed with concern as a possible "black horse." A few get by unlabeled save by the census taker, unless they are rounded up as a murder suspect, in which their religious affiliations are inspected along with contents of their homes down to the very garbage can.


This brings us to the consideration of the individual upon which all synthetical reasoning is based, but it has its foundation in the perfect man and not the average.

One who understands nature's laws and applies them to his daily needs, his leaven will eventually, when multiplied, leaven the whole lump. He will order his thots aright as well as his food. A dyspeptic becomes a gnat in the eye of his fellows. The wise man who finds that sour cherries sweetened and baked in a pie, eaten with cream, cause indigestion, may decide on a course to avoid this, and still have pie. He will bake a bottom and upper crust, mash the cherries that nature has already sweetened, and place them unfired between the crusts, creating a wholesome and delectable dish. That is synthesis, and is very much akin to society, where there

is the upper and lower crust, and the middle class for a filling.

How this word grows upon us as we consider it, and know that it really applies to our everyday lives and necessities, our being able to reason rapidly from cause to effect, to know how to locate the sore spots and apply the remedy. This becomes spiritual food and drink, of which Jesus said, "He that eateth and drinketh thereof shall never hunger and never thirst." It leads us to declare that we will pursue the study of nature's laws and their ultimate effect upon those who learn to breathe, think and eat correctly. Then we shall come to know the true meaning of charity even as Buddha, who had divine knowledge of it. He said "the only thing we can carry away from this earth is the good that we have done that will support the soul and clothe it as a garment." Love will be our areoplane always. That beloved, is synthetic reasoning. In the language of that sublime injunction given to us, "Let usefulness be our glory, good deeds our praise and justice our honor thro out all life's cycles."

—*Zarlivana Marvin.*



Mother's Voice

No Nation can rise above the level of its womanhood.

Edited by Maria Rose Ruth Hilton

THE BETTER WAY

It is not necessary to discuss the weaknesses and failures of the human family; it is sufficient that we see the blighting result on all sides; enuf, that we see written upon their countenance the marks of sickness, sorrow and disappointment. Gazing at the people who make up the surging crowds upon the principal thorofares of our great cities, the sight one beholds causes the heart to sink as if it had suddenly turned to lead. Out of hundreds one sees, not one single face that can command admiration, much less call out the responsive chord of relationship. The effect is so overwhelmingly sad, so paralyzing to the finer sensibilities, that there is only one thing to be done, simply refuse to recognize these negative conditions; refuse to see them; they are observed only so as to make comparisons; to remind us of the great difference between the children of *light* and the children of *darkness*; and to enable us to

point out the Better Way, that hope may yet perchance arise in their hearts and do its work of reclamation; and that they may realize and know that right by their side, is the open door that will reveal the Better-Way.

Yes, dear weary fainting heart, look up; cast off that heavy yoke of fear and dismay; and *know* "that thy Redeemer Liveth!" "He liveth!" Even in thee, He Liveth. In thine *own* heart He waiteth to be called. Long has He knocked; long has He pleaded; heareth thou not the glad message: "He Liveth!" "Listen, rejoice and be glad, for today if ye hear my voice, today if ye harden not your hearts, I will come and take up my abode with thee." "This is the acceptable time; this is the day of salvation; the Spirit and the Bride say *COME* and let him that heareth say, *come!* And whosoever will, let him take of the water of Life freely." "Blessed are they who do His Commandments, that they may have a right to the tree of life and may enter in thru the gates into the City." "And there shall be no night there and they need no candle; neither light of the Sun, for the Lord God giveth them light and they shall reign forever and forever."

Federation of Nations

Edited by Nellie Wheelwright

STUDY OF MAN

When we study man from a historical standpoint we soon learn that many phases and stages have to be considered, and that the attainments of individuals cannot be applied to the bulk of humanity, neither can the latter be judged by any of its limitations as the *bulk* is wholly controlled by conditions and environments beyond their power.

What we call history has had its beginning with the genius of writing, and even then "the half was never told"—many self-interests exercising an influence powerful enough to hide the truth, and give falsehood preference.

In civilization we by no means expect greater knowledge or invention, but we propose a better standard of morals.

It has been conceded that early historians of all ages sought either to glorify something or somebody, or to entertain the masses. Va-

riety in historical compositions arise not from difference in general motive but from varying interpretations of objects and from different judgments so as to produce certain ends.

Classical historians are freer, yielding to a more popular sense, giving preference to representatives of the people. Such a step, from the egotistic to that of the altruistic, marks a long step and covers millennial years. To frighten and to glorify seem to characterize the days gone by as the only aim in life. Here we find the origin to ecclesiastical saints and political heroes.

The records of monuments, pyramids, engravings on stone, clay and other imperishable material carry the stamp of hero-worship and aggrandizement.

Even the printing press has by no means altered the old methods of provincialism, and we need to look to those who freely give their talents to research work, actuated by the spirit of scientific accuracy and impartiality.

We hold with Prof. Freeman, who said: "My position is that in all our studies of history and language we must cast away all distinctions of *ancient* and *modern*, of *dead* and

living, and most boldly grapple with the great fact of the unity of history. As man is the same in *all* ages, the history of man is *one* in all ages. No language, no period of history, can be understood in its fullness; none can be clothed with its highest interest and its profit if it be looked at wholly in itself, without reference to its bearing on those other languages, those other periods of history, which join with it to make up the great whole of human, or at least Aryan and European being."

No accurate history could ever be constructed of events covering a longer period than about four generations before the introduction of writing. And even after the introduction of writing much that might have proven of value has become lost to us, due to the ravages of time and the work of unchained elements. What there is of copies made *there* consists generally of interpolations and interpretations rather than the truth of the subject matter itself.

Persia, Greece and Egypt have perhaps suffered most. As to other Oriental nations the monumental records amount to nothing more than a scattered series of vague suggestions.

The more we reflect upon history, or its writers, the more clear it becomes that the one prime quality is that of human interest and where an interesting story proves more fit for preservation than an historical event.

In history the events of even a limited period must be linked at least with a sweeping general view of the world events, if a proper idea is to be formed.

The promotion of self-interests by the few has played havoc in every age and held back the wheel of progress, intended for the good of the greatest number. Still, such are the peculiarities of man's mentality when terrestrially attached to the phenomenal and the visionary, keeping the senses caught within a network of illusions. For this reason delusions present themselves in manifold phases which need to be dispelled by absolute experiences as to their effect, and no compromise is possible for error demands its full wage even to the extent of destruction. The path of the obscure has for this reason been a long and dreary one—a path mankind has to travel for many more decades before mutual understanding may find recognition. The gap of estrangement among the many

tribes has to be spanned and bridged that the relationship may not only be recognized but adhesively cemented to bar off future severance.

The leading elements of the stronger tribes will be brot to an understanding in much less time than the smaller factions of disrupted tribes who, by virtue of inferior motives, hold tenaciously to their obstinacy and therefore need to be conquered before they will yield to reason.

With Egypt as an independent state and India with a form of home rule, many things may develop that shall startle the whole diplomatic world. Still it's within the spirit of the times for wonders never to cease.

When a man is dead he may not need anything, yet those he left behind may be in great distress.

Maguars and Slovaks may engage in encounters, yet it will avail them nothing unless they recognize miscegnation in themselves and with it a desire to understand one another better as to their blood ties.

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Kenneth H. Woolson, manager, P. O. Box 1854, Los Angeles, Calif., U. S. A.

MAZDAZNAN NOW TWO DOLLARS

The Mazdaznan Magazine, issued monthly, will hereafter be two dollars per annum, or twenty-five cents per copy. Owing to the continued advances in paper, labor, and postage, and having increased the number of pages from 32 of former years to that of 64, carrying but 2-3 pages of advertising matter, we feel justified in this change of subscription price.

Kindly take notice that all subscriptions received on or after September 1 will be two dollars per annum. All those in arrears kindly remit at once.

Thanking one and all for past favors.

KENNETH H. WOOLSON, manager, P. O. Box, 1854, Los Angeles, Calif., U. S. A.

THE DECLARATION OF FREEDOM

The Declaration of Independence might be said to be well known to mankind, and it accomplished a great work. And the immortal "Freedom and Liberty in the Pursuit of Happiness" has taken root everywhere. But to have freedom we must be free within as well as without. It does not mean liberty to live as the individual chooses, but to keep the laws of nature and so live that we express perfection here.

If we give up prejudice, which is the enslaver of the reason, and listen to the thot the Declaration of Freedom will point the way and satisfy every longing of the heart.

1 Mazdaznan declares Universal Amnesty from Sickness, Sin and Sorrow, and announces Freedom of Choice through the Spirit of the Times, born of good behavior, through our Savior Liberty, in whom we trust, or—"As man thinketh so is he."

2 Mazdaznan declares the Source of Man to be the Ever-active Thought of Mazda, in whom and through whom all things are equal.

3 Mazdaznan declares a just share of the world's goods to the extent of one's application of Individual Intelligence and the interest of timely investment during the Periods of Creation and the Process of Evolution measured by a Standard of Perfection, or—"What man soweth that he shall reap."

4 Mazdaznan declares that throughout the Space moves the Ever-creative Thought of Mazda, commanding Activity and Life, expressing the designs of intelligence through complex manifestations, verifying its limitlessness through the variety in matter.

5 Mazdaznan declares that the Existence of Mat-

ter and its consequent Processes of Evolution through the four Dimensions of Space, depends upon our Mental Perception, recognizing in the Variation of Manifestation a Complex Whole, or—Monism in Panism and Panism in Polyism.

6 Mazdaznan declares to be the oldest and most comprehensive Educational System of Individual-Collective Thought, embracing as it does every Essential Truth embodied in the Aryan or Zend race, substantiated through Ainyahita, revealed through Zarathushtra, approbated and declared by Jesus, founded upon Genesis, and borne out by the Science of Evolution, revealing unto man his origin, purpose and destiny; offering solutions to the most complex problems of life; pointing out man's final perfection, the means whereof are founded upon experience and observation as guided by Intuition and Reason, God and Nature, so ingenuously systematized that it commands respect, whether devised by man or revealed by God.

7 Mazdaznan is organized from Eternity unto Eternity, and in revelations and literary wealth offers surprises equal to those of the growth of the seasons, keeping abreast with the demands and requirements of time.

8 Mazdaznan declares to be "The Eternal Religion that stands behind all other religions," revealing the tie that binds finite Man to his Infinite God—Mazda.

9 Mazdaznan declares that: Thought is the incentive unto Manifestation, and wherever conscious of its Presence in the Realm of Spirit, Soul, Mind and Body, equalizing matters of the Elementary, Mineral, Vegetable and Animal in sum and substance, there Life reveals its potentialities of the Past and points with the Magic Finger of Destiny unto Man's ceaseless Possibilities in the Future for the Perfection of all things.

10 Mazdaznan declares the Supreme Intelligence to be in All Forms of Manifestation, animate and

inanimate, and realizes in the hearts of all mankind the Altar of the Eternal Flames of Love emanating the Life of Mazda, who is "a God of the Living, and not a God of the dead."

11 Mazdaznan declares that God has manifested, is now manifest, and will continue to manifest; but "is neither limited to the form of a man, nor the form of a woman," for Space and Time abound with endless formation.

12 Mazdaznan declares that

a) *Religion*, to be such, must prove by virtue of daily exercise the immanent knowledge, revealing the tie that binds finite Man to his Infinite God, the only Source of Life, Light and Love, unconditionally and freely imparted.

b) *Philosophy*, to be of any value to the individual, must deal with questions of vital importance, meeting the requirements of time, proven by facts undeniable and harmonious with the planetary and universal laws.

c) *Science*, to be of benefit to humanity, needs to confine itself to Nature and Nature's Laws, proving by virtue of corresponding relation between the objects of life the Manifestation of Variety as a means to an end, considering the processes of Creation and Evolution as ever changing but never ending.

d) *Sociology* is to meet the requirements of time, showing by means of self-respect, right conduct, behavior and the exercise of individual rights, the possibility of union and harmony in the blending of individual complexity unto altruistic collectivity, recognizing perfection in every sphere, phase and place, for the final redemption of man from the dual aspect of life lost in class-consciousness.

13 Mazdaznan declares that: The greater the variety of ideas, and the farther-reaching the complexity of Thought entertained, the grander the sublimity of the forthcoming of the Divine Individuality in Man.

14 Mazdaznan declares that the Principle of Life

contains the Solution as to the Problems of Life, and that the recognition of it corresponds with the degree of one's unfoldment and the application of one's attributes, in the results whereof no one but the individual poses as the principal factor.

15 Mazdaznan declares that the Systems of religion, philosophy, science and sociology are but means to an end and not the end of man's endeavor. Purely means to aid the invalid mind to gain a foretaste of Truth and to stimulate the Thought unto efforts leading to an understanding of the Truth, which Truth is Holier than the Holiest, and is latent in every individual, ready to be expressed thru the collective state according to governing conditions.

16 Mazdaznan is the Thought of Masters and the Master-Thought that masters all the things of destiny for our good here, now and forever.

17 Mazdaznan is a Message unto all mankind, irrespective as to creed, caste or color, declaring the "Peace that surpasseth all understanding," and removes all misunderstanding.

18 Mazdaznan declares that in the recognition of Our Being not our denials alone, but the recognition and confession of the conditions and the environments, accumulated by ignorance through the process of Creation and Evolution, will deliver us from bondage and unfold the golden rays of higher understanding.

19 Mazdaznan declares that man's entity is the Focalization of God's intelligence manifesting attributes of spirit, soul and mind, and recognizes in the body of man the Crystallization of substance, guided thru uncountable processes of creations and evolutions, passing thru the lower strata of matter as revealed in the elementary, mineral, vegetable and animal kingdoms, and lastly that of the form of man; the culminating point of all the intelligences and energies, celestial and terrestrial.

20 Mazdaznan declares that the key unto Wisdom lies in the Power of Breath obtained through diligent

and religious practices of rhythmic Prayers and Songs *on the breath*, and the application of a scientific Faith, which comes to us through the exercise of our talents, gifts, endowments and attributes in our daily walks of life, and our ability to cope with the demands of our time, which alone leads unto the solution of the most perplexing problems of life.

21 Mazdaznan declares with the thought of Our Blessed Ainyahita that each consecutive generation is the culmination of not only the preceding one as to matter and mind relative to lineage, recognizing in each and every man all the accomplishments of all the minds of man of preceding existence and all ancestry since the world began, but, furthermore, takes for granted that the spirit of the fathers live in their children as declared by Zarathushtra, having absolute faith in Jesus, who declared, that "even greater things than these ye shall do," and concludes that each and every man possesses the qualities, properties and propensities, physical, mental, spiritual and divine, of all the generations past, and that each man is the re-incarnation of all preceding accomplishments and attainments, simply awaiting opportunity suitable unto the application of these hidden talents. To enable man to redeem the qualities of past thought, framing the same into manifestations of newer thought, Mazdaznan proposes the Only Infallible Plan of Salvation, assuring final redemption, and with it the realization of a perfect life here, now and forever.

22 Mazdaznan declares that the Infallible Plan of Salvation lies in the Application of Means of Purification leading unto Regeneration, with the first step essential unto Salvation from Ancestral Ties through the efficacy of rhythmic Prayers and Songs *breathed on the breath*, the utterance of language whereof, guided by Thought, imparts Freedom to the dynamics of life, assuring more perfect and harmonious operations throughout the body and its corresponding factors, quickening the latent forces to

renewed action, effecting restoration; filling the heretofore unclaimed tissues and energies with Galama, the centrallizing Life principle, which when retained through increased organic operations induces a higher rate of consciousness and with it brings about the immaculate conception of man born again, and born of the spirit.

23 Mazdaznan declares its System of Breathing to be based on thoroughly tested and proven scientific principles, borne out by scriptural records, and recognized by the world's greatest scholars and most eminent scientists as the only inimitable Institution embodying the infallible methods of Nature as revealed to the intelligence of man through comparative reasoning and untiring observation. Keeping abreast with the Spirit of the Times, Mazdaznan remains conscious of its monism, unitism, dualism, trinitism, panism and polyism, as revealed in the macrocosm and microcosm of the Infinite and Finite, complexedly ever blending but never ending.

24 Mazdaznan declares absolute eradication from sickness, sin and sorrow, assuring freedom from all bondage, through diligent practice of Science and Faith.

25 Mazdaznan declares that the lower walks of life are repetitions of past incarnations called into existence through processes of re-incarnation and transmigration prompted by pre-natal influence and inherited tendencies which in man constitute the cause for contention and struggle thereby retarding progression.

26 Mazdaznan declares light upon all subjects, whatever their nature, and gives them due consideration in a spirit of kindness and toleration, paying respect to all ideas, views, opinions and statements.

27 Mazdaznan declares that all life is eternal, without beginning or end thereof, the knowledge of one's self insuring confidence, assurance and the substance of things which is Faith, for "This is Life

Eternal—to know God”; “Wherefore be ye perfect like your Father in Heaven is perfect,” for “Know ye not that the kingdom of heaven is within you.”

28 Mazdaznan declares that in this world of manifestation there are no two things exactly alike, nor can two things occupy the same space or place at the same time; consequently variation in ideas will forever characterize the individual here on Earth as well as throughout the abounding Space.

29 Mazdaznan declares through this most glorious Message of Peace and Liberty showers of blessings unto Prosperity and Perfection to whosoever will come and take of the flow of life freely, the divine flow that quickens the spirit and refreshes the soul unto a life worth living.

30 Mazdaznan points to no authority or authoritative institution other than the Supreme as the highest ideal in conscious manifestation, and declares that all ideas are sacred to the individual who proves and perpetuates the same by a life most simple and exemplary.

31 Mazdaznan recognizes in their proper place all records, scriptures and books, knowing them all to be an answer to the demands made by inquiring minds, but for its own guide of infallibility accept none other than the Open Book of Nature, recognizing the latter as an instrument supplying the wants of immediate demands, the interpretation whereof is sacred to every individual as a divine right.

32 Mazdaznan declares that the Infinite will not manifest in unclean tabernacles, and that we owe it to ourselves and the race to remain unspotted before the world, show forth pure and healthy bodies, noble and truthful characters, commanding respect from all and by all, for “Know ye not that your body is the Temple of the Living God?”

33 Mazdaznan declares in accordance to the testimony of Saviors, Saints and Sages: That “Verily, even in this flesh thou shalt see God,” who will come “to His Temple not made by hands,” but “in His ex-

pressed image," and: That the body of man is the highest ideal of God and the culmination of processes creative and evolutionary, with the end in view of becoming an honor for eternity.

34 Mazdaznan recognizes goodness, beauty, character and sublimity in everything confined to its own sphere, and sees, like unto a mirror, the manifestations of all things not only within their spheres, but also beyond the same, recognizing in the things outside of one's self reflective expressions serving as a memorandum for our good, and as an incentive unto higher aspirations yet to be attained.

35 Mazdaznan recognizes in the Holy Family of Father, Mother and Child, the Principle of God incarnate, expressing Unity through Divine Trinity, forever revealing the Duality of Creation, assuring Perpetuity unto higher Perfection through conscious bonds of Procreation, which alone proves perfect Union.

36 Mazdaznan enables man through its inimitable teachings to conquer all prenatal influences and earthbound ties of ancestry, redeeming mankind from sickness, sin and sorrow, and thus saving man from blind egotism and narrow selfishness, contributing to Society one more member enlightened with the spirit of altruism and broadness of mind, serving humanity by exemplification of true character, on which the ultimate salvation of society and the redemption of the race depends.

37 Mazdaznan is the new name spoken of by the prophets, poets and saviors, revealing the designs of the spirit of the times.

38 Mazdaznan shall the password be in all walks of life, revealing firmness of mind and happiness through perfect health, assuring the treasures of wealth that forever flow from out the horn of plenty before the feet of the children of men as their blessing and birthright by virtue of their relationship unto God, with whom all creation is at one, even as "I and the Father are at one."

39 Mazdaznan needs not proselyte nor seek to gain adherents to its teachings, recognizing the principle of demand and supply as to time and condition to be in correspondence with cause and effect.

40 Mazdaznan invites all mankind to its most glorious Message and Gospel of Peace, Liberty and Individual Rights without money or price, imparting its ways and means unto Science and Faith free from obligations, leaving it to its adherents to voluntarily perform their part.

41 Mazdaznan proclaims and sounds its Infinite Message to the honest in heart and asks them to come and prove for themselves that the hour has come for truth to be revealed, demonstrating perfect manhood and noble womanhood.

42 Mazdaznan asks of the Redeemed and Reclaimed to declare the Message of Peace and gather the elect from the four corners of the Earth, declaring Hope and Good Cheer with Blessings of all Good Things unto all the world.

43 Mazdaznan beseeches the Awakened to proclaim the Word of Promise on all occasions, and furthermore demands of the world to live up to its confessions, irrespective of creed, caste or color.

44 Mazdaznan invites investigation, demands demonstration, and asks for abilities as well as possibilities, to which there is no end, reminding one another that the greatest lesson in life to learn, and the grandest achievement possible, lies in the realization of the maxim of Ainyahita.

*Stand alone and mind thy own,
That alone shall sin atone.*

45 Mazdaznan places no restriction upon its members, but assures perfect freedom guided by reason, consideration, logic, discrimination, judging all things from cause to effect and the manifold attributes of the mind, soul and spirit.

46 Mazdaznan declares that a nation cannot rise above the level of the woman, and for this reason places its hope for the realization of the millennial

age in the education of women, that by virtue of the control of material laws the latent forces of the life to be incarnated may reveal the Coming Race, and through the unrestricted application of the Power of Thought give Saviors of Liberty unto the world, making our land the Savior Nation of the earth and thus through the Ascendency of the Transparent Race redeem all mankind from the influences of superstition, ignorance, witchcraft and the hypnotic spells of past antiquity.

47 Mazdaznan assures through its practices true individualism that leads to practical collectivism, rebuilding the old society from out of its chaotic state unto the formation of a New Order of Things in the Society of Man, thus realizing that "the old has passed away; behold I shall make all things new."

48 Mazdaznan is Royal in Principle, consequently making its adherents non-obligatory, and Democratic in Application, thus voluntarily serving God and Man.

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MAZDAZNAN

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Issued monthly by
Mazdaznan Press
 Los Angeles, Calif. U.S.A.
 \$2- a Year By Copy 25¢.

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MAZDAZNAN

Olando G. Beeler, Editor

Published monthly by the Mazdaznan Press, 1405 So. Hill St., Los Angeles, Cal., U. S. A. Copyrighted 1920 by Mazdaznan Press. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

DIRECTORS: Olando G. Beeler, Chairman; Wm. K. Sandberg, Vice Chairman; Kurt W. Graichen, Second Vice Chairman; K. Woolson, Secretary, Treasurer and Business Manager; John Vinson, Auditor. The contents of this publication are written by the Rev. Dr. Otoman Zar-Adusht Ha'nish, except signed contributions.

Regular contributors: Maria Rose Ruth Hilton, Nellie Wheelwright. Address all communications and subscriptions to P. O. Box 1854, Los Angeles, Cal.

Subscription Two Dollars per annum. Twenty-five Cents per copy.

Vol. 19

November, 1920.

No. 11

SELF-DIAGNOSIS

Physical—Spiritual—Intellectual

This is a type quite common and one that fares best in every walk of life, not because they possess strong physical bodies, but because of the happier blending of propensities. Even the poorest, as regards physical constitution, have a solid bone structure which assures unto them great possibilities, if all else can be made equal.

With the spiritual in first, this type is rather slow to conceive that, but once convinced can be depended upon for their hon-

esty and integrity. They are very conscientious workers. In business they are very exact and yet accommodating. As financiers they climb slowly but none the less surely the ladder of success. They start all business on a slow scale and add to it as they progress. Once they have a start they accumulate very quickly. They seldom speculate. Real estate and produce appeal most. As a rule they seem to set a limit to accumulation, and once a certain mark is reached they prefer leisure.

Attending to the intellectual inclination with equal efforts to the spiritual they can adapt themselves to any profession, but generally fall into politics, where they are likely to become bosses, leading their less fortunate kind. Should the intellect be developed at the expense of the spiritual inclination, which is first, then such a type loses its virtues and becomes over-calculative, taking advantage of their own kind as much as they would strangers. There are numerous types of this class and their traits usually run in specialized lines. Even in business they prefer to specialize; in labor they prefer to do just one thing and do it expertly. They make good loan sharks and profiteers.

On the other hand, remaining within the boundary lines of systematic development, they are the greatest asset to society. Of all types this one has to be trained by various methods and with much consideration, since they are open to influence and suggestion. They quickly form ideas and change opinions according to psychological conditions. They are staunch supporters of a course that appeals to them and yet, at the slightest provocation, they can turn a bitter enemy.

For normality of type, physical labor or physical exercises should be practiced daily so as to compel the system to rid itself of carbons which readily accumulate, and unless regularly discharged interfere with the freedom of organic operations upon which the health of the body and the clearness of the mind depend.

Since the spiritual propensities are in first, diaphragmatic breathing needs to be practiced so as to insure proper balance in morals and ethics. Religious exercises must constitute a daily regime, beginning at early morn, while the day should never come to a close unless certain devotional exercises have been performed, be it liked or disliked.



Sermonettes


Altho man is an aggregation of successive metaplasia conducted and controlled by evolutionary laws, the entity, or ego, still remains separate from all of the magical phenomena and retains consciousness independent of the operations of nature.

God and man are identical as to divine origin, but the latter is expected to prove such relationship.

The knowledge of ontology and ontogenesis lead to a better understanding of eugenics—the science which alone solves life's problems.

"All is mind" in the same sense as "All is God." Nature is not God—still we see God in nature.

The body is not mind but mind is in the body, as each and every nerve carries the mental waves to and thruout the whole of the cellular system.



Season Hints

Apples are plentiful but only the perishable kind should be indulged in.

Grated apples with whipped cream with a triscuit or shredded wheat will satisfy any temperament.

Persimmons are fairly good now. Of course, they should be touched by the frost to be good, or else put on ice and thereafter exposed long enuf to soften them. One persimmon a day suffices.

Pomegranates are rather rich and yet needful in cases of enemia, hardening of arteries and glandular troubles.

The late pear, frost-bitten, is better than all the bouquet champagne. It will stir the blood and help remove some of the germs. Only one pear at a time and not more than two pears a day.

Do not use any vegetables when indulging in fruits.

Raisin grapes and raisins may be used in small quantities after a meal, providing no starches have been used with that meal.

Dextrinized dishes combine best with fruits.

Highly fermented cheese in small quantities is in order; so are well-baked pies.

Banana is one of those herbacious fruits we fall back upon when there is nothing else to tempt us.

Pineapples are scarce and high priced, still in all cases of physical disturbances the juice of pineapple before each meal, in doses of one wine glassful, will do more toward restoration than the best tonic prescribed by a regular.

In case of sickness abstinence is the only health advisor creating a state of necessity and that necessity becomes mother of invention, guiding one's senses to the proper selection of foods as well as of means promoting speedy recovery, for disease is only one of Nature's many means to save the body from untimely destruction, calling to halt our wayward tactics with the end in view of teaching us the better ways.

MAZDAZNAN
MEDICATION

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There are cases that need stimulation or counter-irritation. In either case we should bear in mind that a remedy used will increase in potentiality, if administered with plenty of *hot* or *cold* water, as the case may be. If a remedy is in the form of salts, plenty of lukewarm water should be given — say, one pint. If the remedy is a tincture, or fluid extract, or an herb concoction, administer in the usual form, but follow it up by plenty of *hot* water—about a pint.

When fruit juices are given to a patient, bear in mind that such fresh fruit juices, to be of value, *must be heated in a glass*. Set the glass containing the fruit juice into a vessel filled with hot water, adding boiling water into the vessel until the fruit juice heats up to 120 or 140 degrees.

Fruit juices proving efficacious are grapes, pineapple, apple, pomegranates, pomolas, oranges, gooseberries, and raspberries.

Using concentrates you will find that a *few drops taken frequently*, that is every hour and a half, are more effective than larger doses.

In taking cathartics use plenty of mild raisin water or add one teaspoonful of grape juice to one glassful of hot water.

Swellings, Eruptions or Growth are best eradicated when the parts affected are treated with hot water, never letting up until a change sets in. The swelling, or growth, is to be sprayed, poured upon, or dipped into hot water, or kept under hot water, as long as can be borne, until a satisfactory result is obtained; whereupon petroleum salves may be used, or oil of Eucalyptus mixed with a Petrolatum cold cream, or a beauty cream. Parts thereafter must be covered with white blotting paper, if possible.

Attend to flushings, and if needs be use cathartics, watching the diet carefully, using plenty of green stuffs, raw as well as baked. Chard, spinach, parsley, okra, brussels sprouts, celery roots, make splendid steamed dishes, which can be used occasionally.

When costive, be sure you discard all dairy and yards foods from your menu for at least nine months.

MAZDAZNAN TWO DOLLARS A YEAR

TO FACILITATE

Yes, to facilitate matters it is well to simplify them, and to be scheming how best to economize on time, and at the same time add to our comforts. Cooking is quite an item. In fact, the preparing of foods, to prepare them satisfactorily, is something that occupies the thinking mind without reserve. Any hints on these lines will continue to be welcome, and any and every solution to dietetic problems will be greatly appreciated by the earnest foodist. True, there are a few, who, owing to their experiments, have made discoveries applicable to their individual case, and their persistency imposing such ideas upon others make them semi-cranks; still every phase, however tainted with narrowness, should never be pooh-poohed but at least given consideration, judgment, and deduction.

Dealing with normal and abnormal cases it is but reasonable to preclude that we need to make concessions; for this reason there are not only seasons suggesting change of diet but temperaments as well that demand overtures in diet.

The Raw-food diet is to be recommended; still there are times when even the savage craves a baked potato, and angel cake is considered manna from heaven. There are times when with all our raw-food feeding we simply have to use fired foods for remedial ends, while the *fire-eater* has to be put on a meagre fare of raw foods.

With the approach of the colder and rainy season, the fogs and slush, snow and frosts, the system longs for fired foods so as to increase potentialities.

A grave mistake in firing foods is made by those who still cling to the old idea of *boiling* their vegetables, instead of steaming them in their own juice, simply adding a little oil, and start the dish over a very small flame to avoid scorching. Furthermore, there is no need of steaming a number of dishes in separate pots. We prefer a high pot, equal to that of a double boiler. Line the pot with three tablespoons of oil; add four sliced potatoes; over the potatoes place eight or more small onions, and over these two cupfuls of thoroly washed and scissored spinach, or half of a small cabbage, which has been thoroly wilted in hot water, and

now fills the boiler, so that the cover fits tightly over all. Of course, we do stick a clove into the cabbage, a bayleave, also a piece of garlic. Kept over a slow fire for forty-five minutes generally suffices to have all the three dishes well done. Served upon a dinner plate no one will detect any difference, as a brown flour gravy poured over the potatoes will add to the flavor, and scorched parsley will give to the onions a decided aroma. While steaming these dishes, the salad can be prepared and served, so as to save time.

After a little experimenting one learns the proper selection so as not to spoil the flavor of the dishes in cooking. Certain combinations will not work out well. In case artichokes are to be the top layer, be sure to first parboil the artichoke, say, for ten minutes. The dish that requires longest time of boiling should be placed in bottom of boiler.

When it comes to bread we prefer rolled oats and rolled wheat in their raw state, as then we run no risk as to yeast, sodas, baking powders, etc., which are to be avoided during the cold season and be merely permitted under protestation.

ADVENT

With the last week of November and up to Xmas we observe Advent—the season of great expectations. And altho we do not abstain from foods as we do during Lent we nevertheless select Wednesday and Friday as our fruit days, making our meals on fruits, scientifically selected. The day is started with an acidulous tropical fruit, followed by a domestic seed fruit. The second meal consists of highly sweetened seed fruit, followed by an acidulous stone fruit. At night we indulge in seed fruits entirely, and of a tart nature.

A nut fruit, like an avocado, or a mango, may be added. A persimmon and a pomegranate should be ever on hand.

Chilled pears and chilled grapes will prove of inestimable value.

No breadstuffs are to be used during Advent. Rolled oats, rolled wheat, steamed malted wheat, barley, rice and agar-agar puddings are in order.

We observe all these little hints because we desire to be in harmony with the spirit of the times and keep in step with the seasons.

THE HALF WAS NEVER TOLD

Not only "the half *was* never told," but "the half *is never told*" about diet. Now there still remains some things unsaid, or if said had escaped our notice. At this time of the year, with the cold northerner occasionally breathing his piercing breath upon our window pane, or nibbling a tender bud, if reaching the far South, we feel not only the necessity of an overcoat and a pair of leggings, the inner man, too, calls for something more healthy or stimulating. For this reason a cold salad and a cold drink do not pacify us, especially if the temperament is not only of the active type, but endowed with sensitive nerves. We either need a baked and stewed dish added to our salad or we need a hot drink, be it coffee, tea, cocoa or hot water with several pinches of cayenne pepper of the real drastic kind.

A little judgment and attention to selection will assist materially in leading a happy perfect life.

SATISFIED DISSATISFACTION

That's it, now we have it. To be satisfied that we are dissatisfied with things as they appear and as we find them. To be satisfactorily satisfied savors of submission, non-resistance, negativeness. To be satisfied soon throws us into mental stupor and we lose interest in the daily walks of life. Eventually nothing appeals to us, nothing stimulates us. We are simply satisfied. We surrender.

Not so when we are satisfied that we need to stir things for we are no longer satisfied with the lethargic state of a humdrum of the daily walks of life. We are dissatisfied with both ourselves and the world at large.

Of the Saviour it is said that "he stirreth the people." Now that's the ticket; a ticket that will lead to something. We must be stirring early at morn, if we wish to accomplish something worth our while during the hours of the day. We must be so dissatisfied with ourselves that it acts like a tonic upon us and stirs us to do more even after the day's work is done. Never fold your hands serenely and wait. That may be all

right for a little while and after all the crops are in, but even thereafter scheme and stir about and see what else can be done to Keep Things Moving. Be satisfactorily dissatisfied.

TO BE REMINDED

In this present turmoil of things, and where strenuous efforts are used to cope with conditions and environments, we are so apt to forget our most urgent need, and a reminder as to our duty is welcome. The average person needs to make memorandums of things, that the many little items, composing the daily walks of life, may not escape him.

Owing to the attention paid usually to business hours it is quite possible that we forget some things. We are but a mechanical device, assembled together of innumerable component parts, which, altho most ingeniously controlled by infinite hosts of intelligences, energies, powers, forces, endowments, attributes, propensities, properties, chemical compounds, elements, where each and every particular phase conducts and controls its own particular radius, never-

theless there needs to be *the One*, aware of all such operations, to, from time to time at least, give some serious attention to the *modus operandi*.

First of all we should make it our duty to take the Yima exercise, reciting three to more prayers in length equal to that of "Assurance," every three hours of the day. It will pay us for our attention to this modest demand made by nature.

Whenever we experience a dull feeling in our forehead, or a nervousness in back of neck; when the eyelids droop heavily, or there is a throbbing of the temples; when we yawn and yawn repeatedly, or experience a weight along the waist line, and pit of the stomach; breathing becomes laborious, and we show an inclination of leaning towards back of chair or seek an object on which to support the side of our body; when the feet burn and hands feel as if they had done hard labor; when we become easily exhausted, or get that "gone feeling"; when we grow disgusted to a point of cussedness, or lose ourselves so far as to think life is not worth living; and all because we neither conquer our ailments, neither our failures—

it's "all because we do not carry *all* our things to God in prayer."

A prayer is the heart's longing expressed on one single exhalation. Repeating such a prayer three or more times brings immediate relief, because of the expelling of carbons and other gaseous substances detrimental to happiness, if retained in our systems. The dynamics do throw off some, so does the porous system, but wherever there are organic troubles of any kind, however slight, nature cannot do all the work efficiently, unless directed by the mind. The dynamics need stimulation. Mental attention vitalizes the dynamic factors, and renewed efforts discharge all the surplus substances from the system, setting all the organs free to pursue their particular functions.

A few days' trial will convince the practitioner of the benefit such attention brings, and interest in self will spur us on. Add prayers to the daily routine. In fact we will never be without prayers once we learn of its efficacy, for there where man prepares his body the God-element enters to awaken the higher consciousness, and transposes spirit into matter and matter into spirit.

FORBID THEM NOT

Every now and then attention is called to the wholesale plagiarism by our contemporaries and how they love to parade Mazdaznan principle under fictitious names, and how the churches and scientific schools copy Mazdaznan methods, simply to divert the people's minds from ever investigating Mazdaznan. Be it so. We "forbid them not" to avail themselves of the opportunity to plagiarize. Altho there are copyright laws, nevertheless to claim our own we would have to go to law and such a step would weaken our cause destined unto Universality. It is our purpose to make the greatest Revelation and message of Emancipation so common that every one may walk within the lane of safety. Plagiarism after all has its virtues. True it does not give the whole of the Declaration or the Complete methods unto Emancipation from sickness, sin and sorrow, still a half a loaf is better than none. There is still more at the source where Wisdom flows from.

MAZDAZNAN
HOME TALK

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This is but an installment; the October issue has had more material than could be utilized advantageously and a Home Talk is not considered a regular contribution; it belongs to a class that finds its short-cut way into the basket, and thence, where the north-wind has no scruples as to the whose-who, but like Qmar Khayyam's desert birds blows the coo-coo, and few more oos, without any specified meaning. But we considered our Home Talk of interest to at least some of our friends and associates, and it is said: "Better late than never." Thus this November issue affords us or, graciously gives space to what we have to say. As a rule Home Talks savor of gossip, and a bit of personal news gives occasion to gossip, still a little gossip now and then is relished by youth as well as old roosters (lobster is getting stale). We prefer the rooster as "it" adorns the editorial page of the winning party announcing the victorious candidate for the chair to be vacated March 4th.

But we are not in politics; too much *polly* in it, and quite a great deal of tick—wood-

tick, bedtick and trick. We all fare better without ticks of any kind at this end of the game.

What we wanted to say concerns the whole family. After many calculations we packed bag and baggage and stole away to Oakland and Sacramento, where Saints lay in waiting for our coming. True, it was a case of "I'm a pilgrim and I'm a stranger, I can tarry, I can tarry but a night," but even then night after night was open in holy communion. There were the number of "happy smiling faces." Everyone with their longings, wishes and desires. Those were days of feasting even before the great day of Zarathustra. Tho no special holidays they proved red-letter days, inaugurated, instituted by the Saints who participated. To mention names would mean mentioning them one by one. Let it suffice us to say that each one, without reserve, have demonstrated by far greater results than was expected.

We are satisfied and that should suffice.

At Portland we found a number of exceptionally earnest students and have concluded that the field is ripe, but the Macedonian Cry has not been answered. The Saints of

God are all very busily engaged making both ends meet, and others, whose coffers are filled to overflowing have no time to spend in reclamation work. They donate their pin-money to institutions whose sole purpose is to experiment with what they never learned, and for this reason care not for results. But even here we must not be critical. The reason most of us do not come up to our own mark of expectation is because we are not free to do the Father's Will; we are wrapped up in the illusions of our own fancy, and for this reason reap delusions.

September 17th we landed in Seattle. At the depot we were met by a company of Apostles, Patriarchs, Sages and Saints. The brass band was not there; but there was one farther up the street, the kind that ladles out the old-time tune: "There aint no flies on Jesus; there may be flies on me." "Swat the flies" is another popular air that fills the air where dunghills are near.

Conveyed in Pearce's auto, accompanied by so holy a communion, we seemed to hear the tune: "There is joy among the Saints and Angels when a wanderer returns to the fold." There was joy—the most joyful

among them Abu Clements who no longer sings "Koponte Kai Kamaton," but "Oh, Blessed Thot." We thot of Cousin Nellie and how she would have enjoyed the Communion of Saints.

We found the place all ready and prepared for us, so all we had to do is roll up our spiritual sleeves, and donned in our very best, appear before the audiences, demonstrating the Power of Breath, or, Mind over Matter.

We are busy, and with us everyone else is busy doing good. The results are better than best.

To say any more would mean to repeat the "old, old story of unseen things above," now seen in reality and demonstrated by facts that know no denials, no refuting, no excuses. Theories are toppling like steeples before an earthquake. This is the great windup and all past antiquity has to give away to the new, the beautiful, the divine.

—*Master.*

Aviators appreciate the value of breath and breathing and the better class learn early in their flight that oxygen hunger is a serious thing.

ANGLES

Nearly every state in the Union may point with pride to some historical evidence which the ravages of time could not sufficiently destroy to have it escape our notice and pass into oblivion. Still there is no state that is in the position to offer more material for archeologists or scientists in general, than Arizona. Here are evidences of many civilizations of the higher order. The watch towers, mounds and cliffs are some noteworthy evidences, but the more marvelous are the irrigating systems of value to our present-day engineers, who admit former-day ingenuity. Most of these canals are covered and lie buried under the drifting sands which once swept over the greater portion of the area now considered available for cultivation. One of the old irrigation ditches is now being made use of and irrigation water runs over its pebbly bottom as it did three or more thousands of years ago. Phoenix is built on the ruins of an ancient city that spread over all of the Salt river valley, connecting all of the surrounding districts by well-constructed highways.

THE ELECTION

The excitement preceding so important an event as a national election no longer is in evidence. Instead of excitement a more conventional reserved attitude has become noticeable. Perhaps it is due to change in sentiment, that the results obtained have taken a rather unexpected turn. True, it may not matter much, as either side is fairly well represented and the executive, altho heretofore endowed with exceptional powers, cannot afford to go against popular sentiment, and will experience the heavy hand of popularity from time to time. Nevertheless, many there are who are somewhat surprised. We need not be surprised, tho, when we bear in mind that organization can do, and has so far done, a great deal to hamper progress and tamper with the very powers that be. It is possible to defer, for a time at least, the advance of the spirit of the times, and turn the tide of human mentality at will.

But we need not in any way feel discouraged. Anything in the phenomenal that experiences impositions all the more gains power to break the fetters of its chains the

moment the light of understanding is cast into its path.

It is said that "for the sake of the Saints the days shall be shortened." Let us at least give the matter some thought and realize that even deformity proves for betterment.

All the more we now need to uphold any measure that tends toward safety. All the more seriously we have to consider the Japanese and the Colored question, say nothing of the Mexican problem. All the more we need to be on the alert and assist in word and deed, to avert unnecessary disasters or cataclysms. As to the liquor question, that need be no concern of ours, for "whatever is —is best."

High cost of living is but the call for adjustment. We have heretofore lived so high as to be extremely wasteful and now the tables are turning; equal distribution of labor, wage and produce are in evidence.

We profit thru every change, even if it be a final change into domains of ether, where our work goes on in the reclaiming of the earth. Even thru waves of ether we have the power to reach the hearts of men on earth.

MAZDAZNAN
EXPERIMENTS

Nature is but a continuity and network of atomic chains with links unbroken and inter-linked to such a degree that the intricacy of weaving and interweaving does not admit sharp lines of demarcation.

Rocks, plants and beasts are but focalizations of energy into more or less of a degree of crystallization and compactness, or a succession of nutriment into collective consciousness—materialization. Sensitiveness and sensibility constantly balance and counter-balance each other through a process of aggregations until the final is reached.

Metals, stones, gems, crystals, sands or pebbles, as well as artificially (chemically) created growths or compounds, reveal the *modus operandi* of mitotic operations.

The human form or being is nothing more than the *summa summaris* of the phenomenal exhibited by all objects, forms and beings.

Insoluble or resistant are all atomic motions which are intended for a set goal.

A living being is nothing more than a transformer, or transmitter, of energy (atomic) and matter (collective) containing certain

relative or corresponding *albumenoids*, substances enveloped in an evolutionary form, the constitution of which is fluidic.

Correspondence in operation reveals that Life is harmony and harmony promotes Life (consciousness).

Irritation, repulsiveness, non-relation, lack of correspondences and inharmony invite dissolution, discord, disease and void of goal and possessing no aim—death shortens the *modus operandi* of elements which return to their respective phases, combining their efforts with other currents destined for creation.

Life is potential in living beings. By living matter we propose to remind ourselves of a process inviting a variety of chemical elements—complex combinations—not ordinarily known.

Life (consciousness) grows by gravitation, heat, light, temperature, electrical and chemical affinity, etc.

Living beings are made up of *cells* which multiply by *division* (karyokinesis); they depend upon nutriment for growth, and until *cells* have been *duplicated* in their action, development and reproduction.

Karyokinesis, cell-division, is proven in osmotic growths, with striking similarity to cell-life.

In the *center* of a *cell* is the *nucleus*, full of *chromatin* (thread-like material, typical of spider webs). At one side of the nucleus is a *centrosome* (polar body) sending out an invisible force like that of a magnet. This *centrosome* divides, by mitotic division, into *two* which move around until they are on opposite sides of the *nucleus*, while simultaneously with such motions the *chromatin* aggregates into solidity, or *chromosomes*. These merge themselves into two straight rows under the attractive influence of the centrosomes. They *split* across their centers and are drawn to the centrosomes.

By *mitotic* division the cell itself now divides across its own center, and *two* new cells now occupy the space where there was but *one*, each conscious of its own nucleus, (protoplasm and enveloping membrane).

Geology, paleontology and biology agree upon organic life, since a microscopic examination discloses the process in either state to be identical as to origin and growth.

Osmotic (crystallizing) growth is equal to organic (cellular) growth.

Life is the suspension, or happy medium, between heat and cold, or the boiling and the freezing points.

How and whence life came here are matters of investigation simply to satisfy the sensational side of existence. Scientists, monists, vitalists and theists all ask the question and all propose or offer solutions. Some claim its propelling force to be akin to the action known as Breath (pneuma) of God; others claim its origin to be found in the rays of the sun; while the vital chemical factors are still conducive to propagation, as is readily found in the sea urchin.

Centrosomes, found in cyso-plasm around the nucleus, is the center of dynamic activity surrounded by an *astre* (a star), demonstrated in the lower cryptogams.

Centrosomes work from opposite directions toward one another and correspond to the two sexes in the plasma of the ovum.

Osmotic growths are induced through osmotic pressure, and prove the process of life similar to that in the organic world and

show *modes* of life to be *mechanism* of *action*.

Osmotic growths bear out the significant fact that by aggregation of *similae*, the higher life-forms may be eventually created artificially.

Osmotic pressure is identical with gaseous pressure, both expanding, striving to diffuse.

Osmotic growth has an evolutionary existence: it is nourished by *osmosis* and a process of intersusception (slipping into each other), by exercises, selection and the choice of substances offered to it. It changes the chemical constitution of its nutriment before assimilating it; ejects into its environment, growth and development; is conscious of changes; rejects dissimilitudes, and creates its own chime and food.

Water is the voluminous element, four-fifths of it being required; the other component parts are oxygen and carbon.

A highly concentrated solution contained in a natural membrane, when placed in a less concentrated solution, has a tendency to expand the growth proportioned to its own in-

ternal pressure. By manipulating various concentrated solutions any growth may be effected.

The study of liquids and solutions is essential in the study of the phenomenal in life (consciousness).

Solution is an admixture of solutes.

Difference in the pressure of two solutions causes *osmosis*, or two-fold pressure, one contracting, the other expanding, without or within.

For experiment the following is a simple formula:

To one ounce of distilled water, add six drops phosphoric acid, four drops ammonium phosphate, two drops sodium silicate. *In test tube* bring to a boil and *seal* hermetically. Place tube into oil heated to 360 degrees F. for ten minutes. Remove and allow to cool for *three* days.

The bacilli forming show that concentrates boiled and thereafter heated in oil attain consciousness, or free life, in contradiction to atomic life; the latter displaying energy; the former, vitality.

CONTROLLING THE RULE'S WORKING

"It is a poor rule that won't work both ways" is an undisputed axiom that can be applied universally without fear or failure.

Have we ever thot of applying this rule to the conduct of our lives? It is equally as true that a wheel will revolve as rapidly in a forward direction as backward. If the wheel is propelled forward by an experienced hand it may serve a useful purpose, but if left to govern itself it will go in almost any direction when once started.

Life may be compared to a wheel—the Wheel of Chance—and if we are not conscious of its powers, forces and tendencies we shall meet with disaster or but mediocre success.

When an individual becomes poised physically and mentally; when his will is aroused to do the bidding of his mind; when the spirit is awakened to its great possibilities it becomes as sensitive as the magnetic needle of a compass, and the course of the body is directed upward from the gloom of doubt and uncertainty and the feet are placed firmly on the road to success and perfection.

The motive power to accomplish the above results lies within the body of every one of us just as surely as the life principle unto manifestation lies within the seed awaiting its opportunity to manifest and unfold its hidden treasures.

This power of our physical, mental and spiritual forces can be cultivated rationally and will develop naturally if we will follow the Mazdaznan exercises in health and breath culture. The cost will depend on how earnest we are in our search for them. The only thing we need to get the results is the most precious possession in the world which is now slipping unconsciously thru our fingers and being wasted, like the fragrance of the rose on the desert air—TIME.

In all the years that Mazdaznan has been taught how many have done anything to attract the notice of their fellows? But few, and that is good. We do not expose our rarest jewels to the vulgar gaze of the untutored, but prefer to so live that those at one with us in thot, word and deed will feel the fellowship that passeth all understanding when "in the presence of our own."

If we have not developed into better beings; if we are at odds with the world; if we see only imperfections in our fellowmen, it is but the reflection of our own clouded vision.

It is directly due to our limited vision that we see things "as thru a glass dimly." When we wash the windows of the soul the sunlight of wisdom will shine into our deepest recesses and cause us to see things clearly and not as they appear to be.

Mankind has been endowed with the greatest gifts, endowments and opportunities given to any animal. When we consider him from a purely anatomical standpoint he becomes a most wonderful instrument for the manifestation of the senses, the very organs of which are unsurpassed in fineness of construction and delicacy of action.

As to his accomplishments on the physical plane he has conquered the earth and has subdued the seas and the air partially, tho at present he is unable to avoid the phenomena of earthquakes, cloud-bursts and tornadoes. When once he does control these ungoverned forces of nature he will feel as did Alexander

the Great, who cried for more worlds to conquer.

Will man then realize that the mental and spiritual planes are still awaiting his investigations, or will he realize that he must first subdue his own baser self before he can evolve to higher things?

For us we prefer to investigate our own powers and forces, and to enable us to learn more of self, and to direct it in a forward and upward direction we are pledging ourselves to start anew with our exercises in breathing and the prayers *on the breath*. We hope to pray without ceasing—*on one breath*—all the formulas given by our Master and continue them until we are indeed blessed with a greater development than we could attain by following any other system.

What others have done we can and will do. The rule of destruction is carelessness and neglect, while the rule of construction is thru the *rhythmic control of the breath*.

Are you with us? Will you continue to pray with us each and every day of the present season, following the current of your breath even until the fall and winter come

again? Do not promise us, but make a covenant with yourself, go into your closet and pray. Pray often and always *on the breath*, and when the new year rolls round many of your dark clouds will have rolled away and you will be enjoying the silver lining of conscious life and the joy of having conquered here and now. Be it so.—*St Willard*.

EFFECTIVE THOT

It is one thing to define a meaning, and quite another to have that meaning full of force or vital energy. We can speak intelligently only there where we understand fully the subject in hand. We can convince when once we are able to demonstrate. The subject is generating thots of such a nature as to produce, when released, the desired effect.

In Mazdaznan we are taught the means to this end in health and breath. It remains with the individual to put this teaching into practice in order to produce thot forms of such power and force as to create conditions conducive to their well being.

We must have healthy bodies in which not only the brain and ganglionic system operate harmoniously, but the organs of the body

must be brot under the control of the will, thus properly functioning, collectively they respond to the vibratory action of the earth, the planetary forces and universal laws, until we at last can truthfully say, "The father and I are at one."

Science has advanced so far as to assert that animals and birds must have perfect health in order to carry out nature's designs. The Rockefeller Institute of research announces that the carrier pigeons failing to reach home, on being released, one and all had diseased internal organs, causing them to be unable to keep in touch with the innermost throb of the earth's magnetic vibration. If that pigeon must have a whole being
To return to its home and its nest,
If it finds not its way just by seeing,
But the harmony in its own breast,
What, then, if the man's lungs, heart and
liver,
Stomach and spleen out of tune,
With a message he cannot deliver,
Nor with his Creator commune.

Science is upon the verge of a new declaration, that man, the highest manifestation on earth, must also have perfection in the phys-

ical "to carry out nature's designs." The reason they have not done so already is obvious. The world is not yet ready to part with the fallacy imposed upon it that disease and death was the sentence pronounced by an angry and vengeful God.

We declare that "I deny the ancestral bonds of sickness, sin and sorrow, and separate myself from prenatal influences and inherited tendencies, and hereby annul association with evil, error and illusion." No matter what the tendencies are, they must be overcome—from rheumatism to losing one's pocket handkerchief.

We must overcome error by reversing our thot currents, and eventually free ourselves. About two months ago a lady came and asked us to see and advise her husband, who had contracted rheumatism overseas; he had for three months prior to that time been confined to his room. We found him emaciated with temperature, difficulty in breathing, and enlarged joints. He followed the diet religiously from the first day and was thoroly in harmony with every measure taken. At the end of three weeks he was entirely well and able to go to work. By the aid of his

own powerful will the work was accomplished in almost unbelievable time.

When once people come to know the power of their own will and lean on self, they will find within themselves a new heaven and a new earth. People sometimes complain to us that someone somewhere is sending them "bad thots." No one sends us any bad thots. They could not get thru or over the wall. If they did, it is a mighty good thing that heaven has a wall and a gate. The story of the siege of ancient Troy carries a fine moral. The enemy could not effect an entrance until the inhabitants opened the gates, and dragged in the wooden horse in which the enemy was concealed.

Success and defeat depend alike upon the individual. It is a wonderful thing to think high and prove you are correct. It is a wonderful thing to start living the life of a Mazdaznan, and continue therein. It is a wonderful thing to be able to point the way of those who are really seeking the path that leads unto final emancipation, remembering that one demonstration is worth a thousand theories.

A man in this city is waiting for two front

teeth to grow in place of those removed. If they appear, it will be remarkable, but until they do, the statement carries little weight.

Down thro the ages, truths have been fastened upon the minds of the masses by holding them up to ridicule. The king's jesture, a wise man playing the fool to attract attention to a fact he dare not present in any other way. Popular slang answers much the same purpose, hence the phrase, "If you say so, it is so," and "if you say it's a whale, it is a whale."

We go one step farther and say, if you can make it a whale, it is a whale. Men underestimate their own strength in every way, just as the largest elephant in captivity goes parading about with a lazy keeper perched on one side of its head. If they would shake off the false creeds that hold them captive to further selfish ends and declare, that I am and within me lies the power to demonstrate health, success and happiness. By means of effective thot, they would soon be able to prove it to their own satisfaction, and the rest of mankind as well.—*Zarlivana Marvin.*



CREATION

'Twas a truth revealed in story,
 "In the beginning was the Word,"
That creation brot forth glory,
 When the voice of God was heard.

In the lowing of the cattle,
 Insects hum, and song of birds,
In the thunder's roar and rattle—
 Are creation's echoing words.

One and two the third assuring,
 Was the word upon the breeze.
Image of one God enduring,
 Matter, land and spirit, seas.

Infant's wail is but a warning,
 Its forbears have thot of pain,
A crown of thorns each brow's adorning,
 Who fastens vice upon a Cain.

Wisdom's child will make no wailing,
 Earth's reclaimers will be born
Without sin, that word is failing,
 Let it from your hearts be torn.

Creation's voice will ever reach us,
While the countless Eons roll,
With its message it will teach us
Faith and glory in a soul.

Inspiration spirit's river
On and on will ever flow,
Blending hearts before the quiver
Yields the arrow to the bow.

Thus we find the word eternal
Is the now, and always here,
In that oneness all supernal,
We have been and are now near.

On the threshold of creation,
That brings forth the perfect man,
Motherhood in rightful station,
Sees, hears, knows—Triune the plan.
Zarlivana Marvin.

The sunflower once a weed is now carefully farmed in parts of Canada, and cattle fattened on sunflower silage bring exceptional prices. Where all else fails, the sunflower will thrive and bid new hopes to the discouraged pioneer in arid regions.



Mother's Voice

No Nation can rise above the level of its womanhood.

Edited by Maria Rose Ruth Hilton

REPRODUCTION AND NATURAL LAW

In the past it has been the generally accepted theory that parents were merely the unconscious instruments of the Divine Spirit, for the working out of His will, and that the mental and moral attributes of their children, their temperament, health, character, and sex were direct decrees of the Infinite, which it was useless for the finite mind to try to comprehend or explain.

Today we are wiser, and have learned that Nature is the great exponent of sublime truth, and natural law the Creator's textbook, by which He teaches His children the perfection of the divine plan, and lifts them to a higher plane of responsibility. .

In Nature it is law, not chance. Effect is the natural sequence of cause. A child, if he puts his hand into the fire, will be burned, not to punish him for having disobeyed the

warning of his parents, but to teach him that he has willfully broken an immutable law.

If there are known laws governing reproduction, just as divinely ordained and enforced as the laws of gravity, of space, and of motion, every man and woman, rich or poor, high or low, every reasoning creature, has a right to know them, for the truth belongs not to individuals, but to all humanity.

If a child can be well born by simply following certain understood laws of Nature, if the mental, moral, and physical condition of the child at birth and for its entire existence is dependent upon absolute law, as immutable as the motions, diurnal and annual, of the earth itself, or the phases of the moon, and the rise and fall of the tides, then the parents who bring into the world an imperfect creature are just so far culpable, inasmuch as they have failed to do their whole duty.

This may sound severe, almost heartless and cruel, to parents with afflicted children, but we must say it, for it is the truth, that the fathers and mothers of the present may profit by the solemn lesson taught by the past, and, being shown their responsibility as

parents, may fulfill to the uttermost, so far as lies in their power, their obligations to their own children and to the generations yet to come.

We believe that in this enlightened era no one has a right to marry into a family where there is known insanity, or even partial imbecility, and the kindred evils that follow out to the letter the inexorable law, "The sins of the fathers shall be visited upon the children." Like begets like, the laws of heredity are inflexible, and the child is but the composite picture of what its parents are and their progenitors have been.

In addition to woman's moral obligation to herself, let us speak briefly of her duty to her husband—a duty as sacred as the solemn vows taken at the altar can make it—"To have and to hold, to love and to honor." This must mean to retain by every art and power the love and admiration of her mate, thereby promoting that perfect union of souls which marriage implies, and insuring not only the happiness of the home and the mated pair, but the well-being of the little ones who may come to bless them.

If I were asked the great requisite for marital happiness, I should unhesitatingly reply, *health*. By a wise and persistent observance of the simple laws relating to exercise, diet, dress, ventilated dwellings, and other sanitary conditions, we may all hope to obtain this priceless blessing, from which so many others flow.

The woman with a good constitution, even if she be not either young or handsome, if she has the bright eye, the clear mind, vivacity, and buoyant spirits which only a woman physically sound may know, has an attractiveness of her own that will not only increase her comfort and happiness, but will be an important factor in aiding her to fulfill her whole duty as woman, wife, and mother.

Our duty is clear. We must recognize our responsibility not alone to ourselves and the present, but to posterity and the future. No woman has the right to be selfish, and least of all will the tender, loving, maternal heart forget that every sob, every tear, every sigh, every fear, is a crime committed against her own unborn child, and from which it will suffer thruout its whole life. Before birth is

the time to prove the strength and power of mother-love, not afterward, when it is too late to undo the grievous mistake, the fatal wrong our folly has committed. The devotion of a lifetime, alas! will not atone to the child for antecedent neglect.

The day will come when the rights of the child to be *well-born* will be recognized and respected. In that day the "defective" will demand the reason for its puny limbs, impaired mind, misshapen spine, pain-racked body—a life of suffering with blasted hopes—and the world will not condone or palliate the cruelty and crime committed against the unfortunate child, deprived of its birthright, on the old plea of ignorance or the pretense that God will a defective should be born—a pretense that is contradicted by every law, human and divine.—*The Mothers' Book* (Mrs. A. L. M.)

Ideas of birth control are growing quite rapidly and in every walk of life reference is made to the subject. What Mazdaznan had to suffer in the past is now being revered at present.

HIGHER EUGENICS

Race-regeneration points to the future—the time is at hand—not tomorrow nor next day, but now, today, is the acceptable time. There are two phases of eugenics to be dealt with; first, the physical organism and its essential needs toward making available the highest possible types of human beings, the goal aiming toward absolute physical perfection; while the second phase has for its attainment a still greater and higher object, *i. e.*, that of mental, physical and spiritual perfection; having as the foundation the regenerated physical body. Both phases are essential and inseparable to a new and higher civilization. From out the former will spring forth the basis upon which the latter depends and upon which the new world must rest—a basis revealing the grandest accomplishments of all time, the Regeneration of the Race.

The hope of all aspiring minds turn now toward the glorious day of emancipation when, freed from the weight of gross materialism and ladened commercialism, mankind may bask in the conscious joys of un-

ending felicity, radiating light and beauty, love and peace. These divine emanations alone can impart spiritual emphasis to life lifting the daily existence above the common treadmill upon planes of inspiration, where the wealth of a diviner kingdom reveals the beauty which "Eye hath never seen."

The quickening flames of a higher and diviner pulsation is encompassing the world and long cherished ideals are at last realized and the words of the Savior made manifest in "Thy kingdom has come; Thy will is being done on earth as it is done in heaven."

The true freedom and liberty of spirit is to be merged into the universal and to have no desire other than that of "thy will be done."

To further the redemption of the earth demands the constant circulation of means, retaining none of the possessions of this earth.

To the pure in heart there is no failure altho results of their labors do not appear on the surface until they have changed places.

Federation of Nations

Edited by Nellie Wheelwright

STUDY OF MAN

The Study of Man appears simple at first; only when we enter into detail a gigantic slate looms up before us, marking off columns of classifications and corresponding relations that perplex the inquiring mind and dazzle the staring eyes. We seem to be too eager to get and grasp things that embody eons of time and manifold successions in which to develop, unfold and mature. True, we should be able to understand, but not until, and unless our senses are under the direct guidance of mind, soul, and spirit. The things we see or study are things of a process involving time, space and causation. They are a subject matter of *interscuseption*. Were men like unto any one particular kind of animal, plant, or mineral, it would be quite an easy matter to put him into a class and then and there study his peculiarities, habits and index of mentality. As it is, he is the cul-

mination of all the manifestations within the range of evolutions and the polarization of Infinite Intelligence and Infinite substance. Be he black, brown, olive green, dusk, yellow or white, he nevertheless possesses all the properties, propensities, attributes, gifts, talents and endowments of the perfect man—the image of God, created in the likeness of God.

Anthropologically speaking there are marked differences in the form of application, physically as well as mentally, psychically and spiritually. When drawing sharp lines between the black, brown, olive green, dusk, yellow and white, such differences are readily recognized as the process of development must be fully considered.

The black man reached manifestation at a time when opportunities to sharpen his wits were meagre, while all his mental powers focused to but one point of reason and deduction. His mental compass limited he controls all other gifts, talents and endowments accordingly, reducing the operations of that waves to a small radius within the objective. Here we find the foundation laid to Voodooism.

The brown man is simply a separation from the black man brot on, thru change in the trend of thot. By a process of nature and that of higher forces a new race appears. Once a certain compass of thot waves is reached, the mental course is arrested and not allowed to overstep certain boundary lines. Altho superior to the black in many things they show an aversion to further progress. Running within a certain groove, their race and type becomes fixed, and nature alone may pick one here and there, and by force of circumstances create a new race—that of the olive-green. Here the ideas of witchcraft have their origin.

In the olive-green again we see the wonderful guidance of a higher intelligence, attempting to free the pentup powers within the organic, and those of the mental sphere. Tho the spiritual propensities are brot into play, they nevertheless become so thoroly mixed with physical desires that the higher nature has to step into the background, throwing upon the open stage of life characters whose display of talents are entertaining but not elevating. Here spirit soon finds its incentive.

The dusk race thus evolves as a consequence of continued contradiction between the real and the unreal. Spiritual giants rise but at the expense of the physical on the one hand, neglecting the call of the world which demands ingenuity in daily applications, while the intellect is exploited to serve the spiritual in its flight thru space. Here occultism and necromancy receives the stamp of authority.

The yellow race now takes up the other extreme; by reducing the spiritual to the level of the material, and substantiating its methods thru the keenness of the intellect, the highest state of intellectual jugglery is gained. Yet even here are limitations. Self-satisfied man grows into a beautiful tortoise shell of accumulated splendor whose radiations are limited by the laws of the phenomenal. Differences grow into incarnations of class-consciousness until nature knows of no other solution but that of a new race—the white race. Ere that state is reached set morals and economics reach a state of absolution.

The white race is the attempt of polarizing all the experiences of former races to

which nature proposes solutions. Thus to meet the manifold hazes represented by the races the white race is divided into tribes, multiplying the compass of limitations, throwing a veil upon the divine accomplishment of nature, and proposes to solve a cyclone of problems none of the preceding races ever considered. The bulk of past antiquity upon its shoulders, and the great anticipations and expectations vested with, the white man was given the task only mental and physical giants shall be able to redeem, and with it place the white man where nature intended him to be so as to become a living witness of God on earth.

The Slavs are that branch of the white race who retained in part blood elements conducive to miscegenation and to the extent they have mixed to that same degree traits of the former race would continue to manifest. Anthropological details appertaining to the working out of the various blends are of interest rather than instructive and for this reason we shall abstain from enumerating phases. It is enuf to know that localization for liberty and exercise of trade methods, prompted by moral instincts tinged with

religious fervor and zeal fell into an enthusiastic mood that declared "every means furthers ends." It is here where scruples disappear and the black as well as the brown are mingled with, in rare instances the dusk or the olive-green, now perceptible in the Roman or Gypsie types. But the blood of the negro still flows in the Latin types, particularly the Semetics, where the heart and miscegenation suffices to limit the ambitions of a pure stock and retard all original motives. The Slavs have retained the culture but they surrendered their mind to the cold, stern and at the same time unchained reason, driving them from one extreme into another, that of subjection or one of rebellion.

The Latins constitute that branch of the White Race who in their search and its promptings is limited to but its own direct ties. The Latins have a heart but lack culture. With them the spiritual propensities are by far the more prominent. Contriteness, emotions, submission, repentance are by no means proof of heart culture. Spiritual or moral propensities vibrating in the Key equal to the heart's string suffice to call out similitudes. It is for this reason that the

mental pendulum of Latin tribes continues to swing between inconsiderations and concessions.

As to the Anglos we have to step cautiously as we are confronted by types who had but one purpose in view, pushing westward in search of absolute independence. Altho free from miscegenation with inferior races they nevertheless mixed with the already contaminated tribes of their kind of latterly known Latins, and in so doing have had the index of their blood not only changed, but as to the law of gravity made enemies unto their own kind, leaving the tribes whose blood constitutes the factors of their being.

FEDERATION NOTES

Every move made toward the realization of a Federation of Nations may prove a fiasco, nevertheless every failure leads all the more toward the promotion of ways and means hastening the realization of a state of peace.

Reiteration is a necessity, it is a need, we could say it is a fundamental principle in everything. There is no real understanding or progress along any line in man's present

development unless we go over a subject until it impresses before we understand. In the Federation of the Tribes or Nations there must be reiteration of the fundamentals until the very waves of ether are permeated with understanding.

It is well at times to look at the foundation and remember those who laid it and their thot and hopes for the future. For whatever is to last it must have a firm foundation. Even the mountain must be supported by that which lies under it, and even so with a nation. In these days of "high finance" do remember the sacrifice made by the Colonists and the great possibilities they left to their children and children's children to live in a land of freedom.

But unless we learn to take pride in ourselves and respect our own honor by curbing appetite and control sensations which are at best abnormalities and the result of improper diet and insufficient breath control, we shall fall short of the mark striven for.

If it takes almost a lifetime for an individual to unlearn the errors of education,

how much more is required for nations to unlearn what national pride has vaccinated into the mind.

SCRIBLETS

George Anston of Washington, D. C., started a discussion among American scientists by inventing a machine which proves, he says, that the lungs and not the heart, pump blood through the human system. "We breathe for two purposes," he says, "to force the blood into circulation and to keep our body heat in an even temperature. Medical men in that will realize the truth of this proposition and the science of physiology will be greatly improved."

The President has proclaimed Tuesday, December 21, as Pilgrims' Day. On this day 300 years ago the little company that had been more than three months at sea landed at what is now Plymouth, Mass. The long voyage of the Mayflower was at an end, and a new chapter of history in a new world was beginning.

The celebration of the day will be national. All elements and all sections of the country will be urged to join in it. There are those who proudly trace their lineal descent back to the Pilgrims, and make special claim to the right to do them honor, but the men and women of that heroic group of adventurers for freedom belong to all true Americans. Their heritage is one of the spirit rather than of blood, and where the spirit of liberty and justice and consecration to high purposes is found, there you find a descendant of the Pilgrims.

Not as the conqueror comes,

They, the true-hearted, came;

Not with the roll of the stirring drums,

And the trumpet that sings of fame.

Not as the flying come,

In silence and in fear—

They shook the depths of the desert's gloom

With their hymns of lofty cheer.

Amidst the storm they sang,

And the stars heard, and the sea;

And the sounding aisles of the dim woods
rang

To the anthem of the free!

With such memories and in such spirit will
the nation keep this great anniversary.

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of MAZDAZNAN, published monthly at Los Angeles, California, for November 1920.

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COUNTY OF LOS ANGELES) ss.

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Vol. 19

December, 1920.

No. 12

MAZDAZNAN

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Issued monthly by
Mazdaznan Press
 Los Angeles, Calif. U.S.A.
 \$2- a Year By Copy 25¢.

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MAZDAZNAN

Olando G. Beeler, Editor

Published monthly by the Mazdaznan Press, 1405 So. Hill St. Los Angeles, Cal., U. S. A. Copyrighted 1920 by Mazdaznan Press. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

DIRECTORS: Olando G. Beeler, Chairman; Wm. K. Sandberg, Vice Chairman; Kurt W. Graichen, Second Vice Chairman; K. Woolson, Secretary, Treasurer and Business Manager; John Vinson, Auditor. The contents of this publication are written by the Rev. Dr. Otoman Zar-Adusht Ha'nish, except signed contributions.

Regular contributors: Maria Rose Ruth Hilton, Nellie Wheelwright. Address all communications and subscriptions to P. O. Box 1854, Los Angeles, Cal.

Subscription Two Dollars per annum. Twenty-five Cents per copy.

Vol. 19

December, 1920.

No. 12

STUDY IN DIAGNOSIS

PHYSICAL—INTELLECTUAL—SPIRITUAL

This type has much in its favor if kept within the boundary lines of nature, and is favored with opportunities calling out its principal factors according to rule.

As a physical base it does not mean that such an one has a strong-looking, heavy-set, corpulent body, or an exceptional head of large dimensions. Only too frequently the body is small, slender and unpretentious looking, frequently the head appears small. There are many reasons for such phenomena, too many to take up in this study at present.

It is enuf to know that even the smallest and most delicate looking of this type enjoy perfect bone development. They are wiry, tenacious, determined and very versatile. They quickly adjust themselves to conditions and environments. They seldom, if ever, complain, and bear their troubles with remarkable silence. This type can be very secretive, and as a rule are found among the various classes and stations, be it among social, benevolent, ecclesiastic or political organizations.

When normal they seldom have any religious scruples, and for this reason remain supporters of the cause in which they were born. The same holds true about any other phases of affiliation. Whenever they do make a change it is a radical one, and they prove themselves as conscientious as in their former ties.

With the spiritual propensities raised to those of the intellectual they frequently give their talents to reform work and philanthropy. They prove equal to any task and in political battles fight battles for principle even at the sacrifice of personal possibilities.

They seldom, if ever, become extremists, but they will stand on the merits of their be-

lief to the very last, and not be enticed by the most tempting offers.

You may deceive them by cunning devices; you may entrap them and waylay them but—you cannot buy them, neither will they be intimidated. Only too frequently they are made a prey by those whose cause they served most; still with silence they accept the reward meted out by the cold hand of fate.

This type needs to cultivate the spiritual but not at the expense of the intellectual propensities, neither must the intellect be driven by what there is of the spiritual. In either case we would have extremists detrimental to personal and social welfare. Such a state calls into being two types which will interfere with the conditions in the world at large, if allowed to take their course. At present the whole suffers from the impositions of just such types who have worked their way into most responsible positions, taking advantage of the powers vested therein and playing havoc with the sacredness of trust.

As to care of the body, the normal type needs to follow daily routine, taking rigorous exercises, either of a manual nature or de-


vised by scientific measures. In addition to body culture rhythmic breathing is essential to proper balancement of intellectual and spiritual propensities. Dynamic breathing has to be resorted to, adding the diaphragmatic breathing during recitations, to keep up the systematic development of spirituality.

As to the diet, the basic foods must constitute the principal diet which calls for tubers, pulses and starches. In addition, a well-selected fruit dish as well as salads. Dried fruits appeal to this type and are necessary to keep up regular habits, as all disturbances are traceable to interference or neglect of the digestives in general. In case of any irregularity of disorder the bowels need to be attended to by administering drastic purgatives, hot water applications to abdomen and lumbar region, vinegar spongings and partial fasts. The system should be thoroly flushed and warmed oil injections given until sufficiently relieved to take up the daily routine of exercises, starting with those given to the spiritual, followed by measures given to the intellectual and resorting to treatments corresponding to the index of both the intellectual and the spiritual.

MERRY XMAS

It is with great joy and gladness in our heart that we can waft "A merry Xmas to you." Not every Xmas suggests an abundance of joy. This Xmas surely does. In looking backwards over the Xmas'es of the past recapitulations reveal some flaw or another that marred the happiness Xmas proposes. This is surely a grand, a glorious Xmas season. The past weeks have revealed to us the efficacy of preparedness and the power of faith. Living in the divine thot of expectation, leaving all our things to God in prayer, has brot comfort to the heart and ease to the mind.

"A merry Xmas to you" goes out from the depths of our soul, and "a merry Xmas to you" reaches not only to and thru the eustachian tube, but the very heart leaps as the circumference of our being, like a wireless station, receives messages from on high, multiplying in intensity to a point of gravity akin to ecstasy. Yea, "A merry Xmas to you." Let us think it and say it; let us speak and dream of it, until the atmosphere becomes filled with an endless chain of "A Merry Xmas To You."



Season Hints

Pomegranates are plentiful, still a little goes a long way.

Persimmons are about right, especially if frost-bitten.

Grapes, too, are wholesome, still it is best to use the juice only, which should be thoroly iced and thereafter gradually warmed before being partaken of. Very essential in all cases of neuritis, glandular troubles, hardening of arteries, etc.

Apples, especially fresh apple juice, assists in neuralgic and rheumatic troubles; also very effective in various forms of liver complaint.

Grapefruit, just one-half of it for breakfast, adding a little sweet cream, half a cupful of sun-dried rolled oats, just about fills the bill and keeps up regular habits. If not, then fast a day or more, resort to purging, flush the system, and begin with grapefruit.

The lemon is nature's most powerful remedy. For effect, first bake lemon in a moderate oven. Do not roast it, do not brown it. Just heat it enuf so that it feels perfectly soft. Squeeze out enuf juice to fill a wine-glass and drink it thru a straw. Do so every three and a half hours, adding a little more juice. Eat only when absolutely necessary, and in that case rolled cereals, raw, will be the best; and then see how the rheumatic and gouty conditions disappear.

Oil of eucalyptus is the better of the essential oils to help disinfect and eradicate organic complications. Occasionally some jealous old school Aes-cu-lap puts forward theories regarding home remedies, attempting to discredit their virtues. As to eucalyptus oil, some say that it affects the heart. It is a known fact that eucalyptus oil in small doses, 3—5 drops three to five times a day, stimulates the heart effectively. For the stomach and intestines eucalyptus proves a disinfectant, stimulates the membranes, removes entozoa and other germs by taking a few drops every morning on an empty stomach for three to twenty-one days according to condition. If taken in excessive doses it will

naturally weaken the kidneys because of overcharge; but where is there a person who would do it?

Do not forget to supply your medicine chest with all the current home remedies, and beat the devil of his fee.

The "flu" is still popular during the wet, or winter, season, and we shall hear of it now and then. Use oil of eucalyptus and use garlic on toast for a few days and you can say: "The flu flew."

Rutabagas, turnips, carrots, beets, onions, potatoes, squash, pumpkins, celery-roots, parsnips, spinach, cabbage and cauliflower are staple foods right now, while for salads there are still lettuce, red cabbage, cucumbers, late tomatoes, parsley, endive and kale.

Grated apple with sweet cream or whipped bananas make an ideal breakfast food.

The seemingly impossible is possible since the mind cannot conceive anything but what lies within the province of reality. What appears too grotesque to have its prototype in one sphere must have its correspondence elsewhere within the cosmic realms.

WEARING APPAREL

As the season advances and the cold weather, or the wet season, sets in, with its icy blasts in the north, or its penetrating fogs in the south, the average person at once thinks of change of underwear for a make of heavier weight. There are those who would have heavier footwear, or bundle their necks. It is a mistake—a grave mistake. The underwear, hose and wearing apparel, should not be heavier in weight. They should remain the same as in summer.

What we should pay attention to is additional apparel. We need a coat—an overcoat, a heavier cloak, putting on a pair of dry, clean hose.

The room occupied should be well aired and heated to a point of perfect dryness, so as to be comfortable in usual summer attire. But when going out to face the blizzard, or a cold wave, take an appropriate wrapper, coat or cape, with gloves to match, and you will be able to weather any temperature. Only when you go plowing thru snow do you want footwear that is appropriate, and a mackinaw that is wind proof.

In cold weather drink hot or cold, according to temperament, and use some baked dishes that create dextrine.

Rubs of the body with a rough towel, followed by rubs with warm hands, will do more than baths to induce skin action.

STIMULATION NOT A CURE

Only too often, when feeling better after a change in diet, climate or any form of treatment, we imagine we are being cured, or are cured. That this is not the case we soon learn when other ailments arise. Any change, of whatever nature, offers stimulation. Any stimulation is to be appreciated provided that a form of treatment is followed, assuring a cure. A cure is only possible when a patient takes interest in following counsel, and becomes sufficiently aroused to engage in the procedure of a treatment, be it in preparing foods, compounding remedies, following gymnastics, chiropractic movements, etc. It is not the stimulation alone that we impart to another, but the spirit in which it is received and inspiringly applied by the recipient.

FOR GENERAL USE

In all and every ailment, irrespective of its nature, it is necessary to attend to self in a general way. In an acute trouble there should be a thoro flushing, or a drastic cathartic should be taken, followed by plenty of hot water drinking, and the taking of a hot bath, a rub, massage and a sweat, or cold packs. Foods, or meals, must be abstained from. Fruit juices may be used, and better still, either take a beaten white of an egg before indulging in fruit juices, or, in case you do not care for white of eggs, take gum arabic in solution, which you make by adding to one ounce of gum arabic one pint of distilled water—administer one tablespoonful just before serving the fruit juice.

In all chronic troubles it is best to change one's diet, and to change it frequently. In the meanwhile determine whether the cause to ailments is due to the organic factors in the chest cavity, the abdominal cavity, or the generative cavity. This determined, avail yourself of the instructions given in self-diagnosis and attend to your own case, or the case of those interested in.

MAZDAZNAN
THE MIND

Yea, what is the mind? Many and varied are the definitions, because the question as to *where* is the mind is not raised. What *sight* is we know, because of the eyes used to see with; hearing is not in the abstract, because we know of the ears to hear with; nostrils to smell with; palate to taste with; hand to touch with, etc.

But when we say *mind* we seem to get right off into vastness and ere we know we find ourselves in a maze of uncertainties. Since mind is the centralization of brain activity and the fruit of the spirit it necessarily has to be orientalized somewhere in the brain or its point of balance.

The mind can be confined to any particular group of cells or a special, like the queen in the beehive. The mind must be apart from the brain itself, so as to control the brain in accordance to objective and abstract laws. Inasmuch as the umbelical cord transmits electrons into physical consciousness, even so in an opposite region there needs be some sensitive member transmitting the spiritual powers. It is for this reason that at the top

part of the head a place is left tender, vibrating quite laboriously for a time after delivery, that man may note the path leading to the residence of the mind which is confined to the epiphysis, as is the spirit confined to the heart.

VALUE OF POROUS OPERATIONS

The usefulness of the pores and their indispensibility in the operation of a human mechanism is too well known, even to a child, to require details. Still, little is known as to the stimulation the pores call for from time to time, in addition to the customary bathing, sponging, massaging and exercise. The two latter do not seem to be followed as religiously as the two former methods of treatment. But even exercise and massage do not completely meet the demands and requirements of nature. We need to stimulate the skin operations by counter-irritants, inducing perspiration, free from exertion or organic forcing (medication). Nature provides us with herbs, oils and salts, which may be used in accordance with temperament, climatic requirements and indulgences.

Either and all are to be used, from time to time, to meet nature's demand, and, with it, enjoy greater comforts that will pave the way to higher accomplishments, physically, morally and intellectually.

After a bath the body should be rubbed with *salted oils* (add as much salt as the oil will absorb). Such anointing should be done vigorously to every part within reach, in which a little effort will repay us. In the morning rub the skin with a rough towel, and powder the body with any of the mineral products, common to a well-stocked household. Do not confine yourself to any one mineral, or any one oil, for too long a time. Change off, alternate.

We advise the use of pulverized table-salt, saleratus, sulphur, boric acid, borax, salt-peter.

As to oils, we recommend petrolatum, oils of camphor, sassafras, almond, cactus, eucalyptus, mentholatum, turpentine.

Tinctures are also useful, especially arnica, cassia, pennyroyal, dog fennel, anise, sweet spirits of nitre; the latter is indispensable in irritations and fevers, caused by scarlet fever, measles, poison oak or poison ivy, etc.

THE KEY TO MASTERY

Omar Khayyam called out in anguish: "Where is the key?" and again: "There is a door to which I find no key." Thus it fares with all of us who have received a particular blessing while passing thru our nine months' process of gestation, and open to conviction continue to inquire as to the *modus operandi* of life and its innumerable manifestations. We can not let things pass us by without at least familiarizing ourselves with the objective as to its purpose and destiny. There are times when we are willing to admit: "It's all illusion." But, again, there are moments when we do have to ask ourselves as to why things are as we find them, and if for no purpose, then why at all? It is then that we anxiously look about us for a key that may open the fast closed door of the occult to us, the hidden, seemingly screened from our sight and our understanding. We study and familiarize ourselves with the things as they appear under the microscope, and as to the ethereal they are revealed to us by the telescope, still we are left to ponder, wonder, speculate and scheme,

still without any tangible answers to our questions, for no sooner do we seem to reach the point of our endeavors than thousands of other problems confront us, and by far more intricate and complicated than the many already solved.

"Where is the key?" you would ask. Not by looking about us, or chasing from pillar to post, do we find the key. Neither in depths of earth or upper air is the key to be found. A key to unlock nature's storehouse must come with us at the time of conception, and securely laid into our bosom at deliverance. We may note the turn of the key if we but watch.

It cannot escape us if we are analytical, investigative, observant. Even the ordinary key turns two ways, from right to left and left to right. It goes in, and it can be taken out. Life's key comes with the first breath and drops into oblivion with the last breath. Certainly breath is the key. It is the master key—the key that unlocks all things unto mastery, and blessed is he who learns to use this key gently, carefully and artfully, that the strings to be tuned may not be mutilated, over-stretched or be broken. Yes, it

requires an expert hand to tune the human instrument to a point where we may be in tune with the Infinite. Learn to use, or, to turn the key of your being that you may become an expert tuner of the Instrument which alone shall make it possible for you to go thru life with gladness, and walk and talk with saints and angels.

HIGHER CRITICISM

Biblical scholars have repeatedly admitted that the Bible—a collection of many books—has undergone many changes, interpolations, mistranslations, mutilations, and wilful substitutions, so as to make research almost impossible, inviting conjectures and hypothesis which only widen the gap of contradictions, leading to no understanding. Perhaps the original texts were more scientific and to the point, perhaps still more astounding and confounding to the senses. Be it as it may, one thing is certain: We fare without them well, if not better, altho upon the library table it can do no thinker any harm, that is, a thinker who thinks what he is thinking about.

Science admits that symptoms are not of necessity devolving organic disease, but may be of a passing nature. The less we encourage the idea of disease the fewer diseases there will be.

Every now and then an eminent doctor advises the public to drink buttermilk, clabber, fermilac, sour milk and whey for ailments of the digestion, liver, kidneys and the alimentaries. So far so good—but his eminency should also tell the public that all our dairy by-products, including buttermilk, are not fit for the human stomach, owing to the chemicals used for making buttermilk or clabber. Wherever *churned* buttermilk is no longer obtainable the safer way is to add to a glassful of sweet milk the juice of two lemons, a pinch of borax, and shortly after consumption to take a three-grain charcoal tablet. Such a drink goes well with a grated raw potato to cure a swollen liver, torpidity or alimentary afflictions. Make a meal of it in the morning, and if still hungry eat raw rolled oats to the amount of two tablespoonfuls.

When you are told to eat potato peelings for your liver trouble it means the peels of

raw potatoes. To make it more effective take a few tablespoonfuls of clabber made from milk standing eight to ten days in an earthenware dish covered with perforated paper.

Our present national debt has reached a figure that makes financiers battle as unsuccessfully as physicians fight bacilli. Oh, such *cillis*!

The result of the present election reminds one of a quotation in "Faust": "The moor has done his duty; the moor can go."

When the principal comes due just pay the interest, and if you can't pay the interest just go and—"borrer" some more. O tempora, O mores!

There is some people in this world that never *was*, consequently never *be*.

Science has at last discovered that the heart does not pump the blood. We always thought that such was known even to the School of Salernum. Where was the gentleman, making this "astounding" statement, raised, reared and "edgercated" that he thinks the better informed does not know it? Perhaps the same source will soon discover the seat of the mind.

SAINTS AND ASSOCIATES

There was a time when man did pride himself on being called a child of God. Still, we are told by holy writ, that we must grow into full manhood and womanhood of God. We must grow and reach the standard of perfection vouchsafed unto us. We are reminded by Genesis that we have been created in the image and likeness of God. If in His image, then we not only carry the stamp of His characteristics but, as we are in His likeness as well, then all the attributes of the Higher Nature must be latent in us.

Growing into full manhood and womanhood separates us from the children, and we enter into the state of Sainthood, a state of demonstration, living the life of simplicity, that thru the practice of higher economics we may prove the possibilities of divine intelligence. But this is not all, for as we go thru life manifesting the manifold phases of our gifts and talents, there comes a desire to co-operate with the God intelligence in those Infinite designs as we recognize them day by day thru the greater knowledge of things unfolding before us, and we become

associates of God. From that time on we cease to learn or to hope for things not our own. We simply work toward but one end—the emancipation of humankind.

OUR LOVED ONES

No matter how universally minded, or how large hearted, it seems to be in the nature of things that we pay more attention to some than we do to others. It is temperamental to be attracted to some, while others, however beautiful, handsome or strong in character, there seems to be lacking that elusive something that we discover more readily in some and not in others.

True, all constitutions are alike by nature. Yet certain forces congenial to our nature avail us nothing while remaining latent. We seek connections, attractions, congenialities. We make friends easy among a certain class and fail as to another. At times those to whom we were once attracted slip away from us and others we learn to know better as the days go by.

THE LAW OF LIFE

The World is at its best; I feel a triumph in
the work I do.

With every turning of the wheel, I add a
little that is new.

The shapeless masses thru the pass I, even I,
give shape. I bring
From silent uselessness at last, the pleasing
thing.

All that has been since the first light shot
across the gulfs of space,
Was, that *my labor* might put something in
its ordered place.

The sound the toiling thousands make in
Earth's sublimest symphony,
And I, a worker, proudly take the part as-
signed to me.

Now in THIS NEVER DAY, what change
is wrot!

We know the LAW of LIFE is *LABOR*,
so

The hand and mind in unison are taught,
With each the other's ready servant. Lo!

What a grand world will swing, beneath
the sun,
When HEART and HAND and MIND are
ALL in ONE!

—*Meredith Nicholson.*

SILENT CONTEMPT

Silent contempt works in some things equally as great wonders as faith. We need faith, which is defined in the scriptures as assurance, confidence of things not yet seen or visionized. For this reason it is the state of undivided expectation, or a materialization of things hoped for, or desired. Faith appertains to desires of the heart.

Contempt appertains to things not desired, but coming our way, and interfering with our designs, plans, and even our freedom of choice, or free agency. In that case we have to use silent contempt. Silent contempt means we are never to refer to anything of an undesirable nature. We must nip it in the bud, and deny the evidence of such things that do not tend to the increase of our happiness.

MAZDAZNAN
HOME TALK

We all have something to tell about, and among all the pleasant things to relate some of us have the habit of applying their own personal interpretations, and often misconstrue facts, or make matters appear inadequate. As far as we are concerned, we look only for the best, and we get it, altho at times it strikes us in the neck, or rather it would like to. But we somehow escape things not intended for us, and for this reason we can say: "God moves in most mysterious ways His wonders to perform."

Thus another year is coming to a rapid close, and with it all the illusions and delusions are fast fading into oblivion.

We are at home, not a house of our own, for that never has been our particular blessing, nor a wish. It is enuf that we can joyfully share the good home in company with others. When in New York the home of the Meyners satisfies. There are others equally as lovely, but the location appeals to us. In Boston Daddy Irving makes room for us, and in Rochester the Seebachs leave the latch-string in sight. In Denver it was the peace-

ful home of the dear Singletarys, and in Oakland the Tiltens would claim us. In Sacramento it has been always left to us to decide, and we first yield to the one, then to the other. But the Och's naturally put in their first claim, the Jensen's go on second, and in case the Captain happens to be there we cannot refuse his palace grand, for it was his first claim whenever visiting New Orleans. In Chicago we run up to George and Emma, and do not even ask them whether we are welcome. There are a few with whom we take it for granted that we are welcome. In Seattle we have a change. We somewhat felt like the proverbial country school teacher who boards around with each diverse citizen for the term of one week. We make the rounds, too, altho we remain with the family for the period of our stay. This time it was the Friedling's that opened their home, and the Coffman's, all others readily yielding.

To tell of all the glorious hours spent in company with them, the Coffmans, Pritts, Hiltons, Elizabeths, Pearces, and so many more who were added to the big family we call the "army of the unemployed," for such they are, as they do not ask for employment,

they make themselves busy—would in itself fill a book. We must refrain from expostulations and confine ourselves to a few words that tell the whole story. It was good to be here in Seattle and experience the great wave of success upon all sides, assuring to the people here more than anticipated. As the only logical point in the northwest, with a climate satisfying the needs of many temperaments, the future cannot be doubted.

A glorious future is certain, and many have been added to the congregation, deducting their moral support from the tottering structure of the past antiquity. Another wave, and the world will be relieved of the anti-Christ who has been so successful in the past in holding millions in the hollow of his hand, marked for destruction.

"ARISE AND SHINE"

I had to arise. I don't know that I am much when it comes to "shine"; still, I am haughty enuf to accept the compliments whirled at me on all sides, admitting that I am in looks equal to any youngster, and that my face beams and shines. But it was not

always thus. Ever since the days of puberty I had first one thing come upon me and then another. I doctored and took all the prescriptions handed me until I knew them all, from pink pills for pale people to ergoapiol, highly recommended by eminent physicians. But with no avail. From year to year my pains and agony increased, as well as the flow, until my strength and vitality ebbed away. Then I met the Master. I asked him bluntly what I must do in my trouble. He gave me but one glance. It made me shrink. And what do you think he said? "Where were you reared and educated? and you a graduate? Well, forget it all. Take sitting exercises only, with knees set firmly against abdomen. Use in your washes all the diverse alkalines; in after-injections use permanganate of potash; also use packing. Do so every twelve hours; no bathing, but rubbing, rolling and pounding of the upper parts of the body; use all foods in their natural state, and drink slippery elm, cottonroot, flaxseed, and every week a cup of black haw." I did it, and here I am in my maiden days. I am prone to say: rejoice with me!—*H. M. Walker.*

WINTER GAHANBAR, 1920-1921

to be held at

**FINE ARTS HALL, 1213 Fourth Ave.
Seattle, Washington**

**Beginning Saturday, December 25, 1920
Closing Sunday, January 2, 1921**

**Special features daily. Sessions from 11
a. m. to 10 p. m. Open to all**

**Sylvester night attended by card only.
Candle Mass, Oracle Reading from
the Fire Urn**

Subjects for consideration during sessions:

The Birth of Peace and Liberty.

**Regeneration and Its Possibilities in Daily
Walks.**

**Eradication of Organic Diseases Through
Breath, Prayer and Diet.**

Power of Mind Over Matter.

The Coming Race and its "Earmarks."

Absorption of the Races.

Internationalism.

Christ's Second Coming.

What Man Is Created For.

The Worth of Medical Schools.

Scientific Astronomy.

Reading Character and Building Character.

Scientific Diagnosis.

For accommodations write to Sir Broadleigh, 328 Yale Building, Seattle, Wash.

All communications intended for the Master and all envelopes for Candle Mass to be held Sylvester night can be addressed to Dr. O. Z. A. Hanish, 328 Yale Building, Seattle, Wash.

The Centers and their Representatives are heartily welcome.

With blessings of the season,
THE EXECUTIVE OF THE MAZDAZNAN SOUND
STRONGHOLD,
Per Dr. O. J. Coffman.

PROGRAM**SATURDAY, DECEMBER 25, 1920**

10:30 A.M.—Pontifical Celebration. Welcome call by President Pearce. Response by Rev. Mother M. E. R. Hilton. Subject: "Birth of Peace and Liberty."
Lunch served cafeteria style.

3:00 P.M.—Subject: "The Joys of Being Born Again."

Tea served by the Sound Stronghold.

7:30 P.M.—Subject: "Correspondences, or When We Live Consciously."

SUNDAY, DECEMBER 26, 1920

10:30 A.M.—Ainyahita High Mass according to Thibetan Rites. Subject: "The Pearl of Heaven and Diadem of the Earth."
At One-Ment Communion.

Lunch served *ad libitum*.

3:00 P.M.—Subject: "Healing in His Wings."

Tea served by Alma R. Lorraine, Lydia F. Hilton, Lillie Eleanor Schay, Helen M. Pritt, Bella S. Pritt, Marie Scowcroft.

7:30 P.M.—Subject: "Salvation of the Individual."

MONDAY, DECEMBER 27, 1920

11:00 A.M.—Subject: "Eradication of Sickness, Sin and Sorrow." Demonstrations and tests.
A light repast served.

2:30 P.M.—Subject: "Regeneration and Its Possibilities."

Tea served by the Harbor Stronghold.

7:30 P.M.—Subject: "The Power of Mind in Matter."

TUESDAY, DECEMBER 28, 1920

11:00 A.M.—Subject: "Eradication of Organic Disease."

Noonday repast served table d'hôte.

3:00 P.M.—Subject: "Breath, Prayer and Diet."

Afternoon tea served free by Paul Schwab,
Osborne J. Coffman; Wayne Blaha,
B. F. Pearce, Martin H. Schay, Eugene Hilton.

7:30 P.M.—Subject: "Truth and Fallacies in Medicine and Healing."

WEDNESDAY, DECEMBER 29, 1920

11:00 A.M.—Subject: "Blood, Nerve and Fluidum, or The Three Great Phases in Man."

Lunch served by the Stronghold.

3:00 P.M.—Subject: "Why We Live Today."

Tea served by the Northern Stronghold.

7:30 P.M.—"The Progress and Development of Man."

THURSDAY, DECEMBER 30, 1920

11:00 A.M.—Subject: "Creative Energy and Evolutionary Processes."

Lunch served after service.

3:00 P.M.—Subject: "Harmony in Nature; or In Tune With the Infinite."

Afternoon tea served by Ellen B. Hancock,
Elizebeth Pigion, Alberta Janson, Julia F. Rose,
Mary A. Coffman, Clara A. Pearce.

7:30 P.M.—Subject: "Romance Thruout All the Planetary Worlds." Special Communion in Honor of Ambassador David Amman, Aryana, Switzerland.

FRIDAY, DECEMBER 31, 1920

11:00 A.M.—Subject: "Christ's Second Coming."
Lunch served.

2:30 P.M.—Subject: "The Call of the World; or,
A Cry Was Heard."

Light tea served by Border Stronghold.

SYLVESTER NIGHT
or New Year's Eve

8:30 P.M.—Remembrance Service.

General Confession: "Oh Lord, Thine own repenteth"—Passing of the mirror: "Man Behold in Things of Nature"—"Even as Honey is Sweet to the Lips, thus shall our Life be sweetened by Recollections"—The momentum—The Hour of Silence and Suspense—The Fire Urn and what the Flames Divine—New Year's Greetings—Licking the Plate.

Presentation of Names: The Oracle.

Midnight Lunch and first Breakfast of the year served by the Rising Generation.

SATURDAY, JANUARY 1, 1921

11:00 A.M.—The Reading of the Oracle.

Subject: "Man the Creator of His Destiny Here and Now."

Lunch served.

3:00 P.M.—Subject: "What We Create and Perpetuate."

Tea served by Robert E. Pritt, Carl Friedling, Carl Oelschlaeger, Fred Eckas, Howard Green, Fred Broadleigh.

7:30 P.M.—Subject: "The Coming Race and Internationalization."

SUNDAY, JANUARY 2, 1921

11:00 A.M.—Subject: "Building Character."

Lunch served.

3:00 P.M.—Subject: "The Culmination or Final Wind-up."

Tea served by the Lake Stronghold.

7:30 P.M.—Subject: "It Is Good to Be Here." The Parting, "Till We Meet Again."

Lunch served by Edith Bolles, Francis C. Reynolds, Elfriede Schiel, J. Carmichiel, Minnie Davis, Maud Friedling.

CANDLE MASS

According to an old-time custom, and eagerly looked forward to annually by all interested, we shall hold our usual Candle Mass and Oracle Sylvester night, December 31, 1920. All those who wish to avail themselves of this opportunity and gain information as to what the future has in store for them should send names not later than December 24, 1920. Send envelopes, self-addressed and stamped, but NOT sealed. The annual donation upon this occasion is optional. Everyone sends what he or she thinks it is worth to them and the way they feel the work should be assisted.

With Showers of Blessings,
KENNETH H. WOOLSON,
Secretary to the Master.

Address all envelopes and donations to:
Dr. O. Z. A. Hanish, 328 Yale Bldg.
Seattle, Washington.



Selections

Made from Master's Recent Talks

By Gloria Bryan

MAZDAZNAN

MAZDAZNAN stands for reasonableness, for leavening.

MAZDAZNAN is a movement toward unity.

MAZDAZNAN contains the seeds of self-development.

MAZDAZNAN considers vital factors underlying international relations.

MAZDAZNAN expands the mentality so discoveries can be made.

MAZDAZNAN reduces the science of living to a minimum.

MAZDAZNAN declares principles, laws, facts.

MAZDAZNAN explains the systematic system of breath and breathing, the underlying factors of life.

MAZDAZNAN is founded in peace.

SOME CROSS-CUTS

More care, less physical troubles.

Control your dynamics.

Create your own way toward perfection.
Learn correspondencies.

Counteract mistakes thru knowing the relation of things.

Comply with principle and law.
Make your thot fundamental.
Balance up and be accurate.

A DOZEN RECEPTS

1. To be happy is to be free—relaxed.
2. Learn that the life of the world is not to be taken seriously; but learn to know *your* life—not as a dogma, but scientifically proven.
3. When your mind and heart object to anything, notice your breath.
4. Put yourself to a test—not driven to it; see how much you can stand with ease.
5. "Knowledge is power," when you make mistakes in your selection of foods.
6. Be at ease if you want to live.
7. When Nature drives, hardships come.
8. Never criticise, nor find fault, but see possibilities.
9. Everything is a great blessing.
10. Do not pacify yourself with notions.
11. Adhere to principle and have respect for fixed laws.

12. Learn to value the things that come to you.

ME, MY, MYSELF, MINE

All depends upon *ME*.

All depends upon *my* mental concept.

Everything depends upon *my* presence for its existence and value.

I am everything to *myself*, on this plane of consciousness.

I will never understand, except thru *myself*.

It is *my* work to prove what is within *me*.

Only thru *my* individual emancipation does happiness come to *me*.

Salvation begins with *me*.

When I am true to *myself*, I find out *my* strength of character.

For *my* self preservation, I must use every avenue.

My life carries eternity.

My life must be brot down to today.

My body must be under *my* control.

I must create *my* way toward perfection.

My demonstrations must carry weight.

Peace, to be such, must be *mine*.

THE WORLD

The WORLD cannot get away from SHAM.

The WORLD reasons from its SENSATIONAL side, only.

The WORLD never considers its FELLOW-MAN.

The WORLD wants COMPLICATIONS.

The WORLD never changes, except in method of PRESENTATION.

MAZDAZNAN STATEMENTS

UNIVERSAL, INFINITE THOT, governs all things for ONE PURPOSE, ONE END, *THE GOOD*.

GOD is ever-present to each and every one, revealed in the OPEN BOOK of NATURE.

We are capable of thinking pro and con, considering the objective, as seen by the eyes, until the ABSTRACT bears out MATTER, AND MATTER BEARS OUT THE ABSTRACT.

The OBJECTIVE is deceptive, if we are not aware of the DIVINE THOT back of it, controlling and governing it. Then we are lost as in a maze.

By not forgetting ourselves, nor that which is AT ONE with us, we are capable and able of retaining and recalling the days gone by. Then by virtue of MEMORY we will continue to pave our way thru ETERNITY, since TIME and SPACE are IDENTICAL.

GOD SPEAKS IN THE PLURAL

MAN made in the expressed image of GOD, MAN expressed in GOD, the expression of all the outlines that encircle infinitude, with all its varieties, all of its verities, drawing, collecting, minimized unto the form of MAN, all others only images expressing a portion of GOD-INTELLIGENCE. But in MAN, in all conditions and environments, with all their numberless phases, in MAN meeting POLARITY.

Here we find PRINCIPLE and LAW at ONE. For this reason, the GOD-Intelligence, continues to manifest in such a form and in no other. Consequently, the SAVIOR says, "Have ye forgotten it?" "Are ye so nearsighted?" "Can ye not apply your common sense?" "Know ye not that ye are the *TEMPLES*, not *one temple*, of the LIVING GOD," but TEMPLES?

SOME TRAILS TO SELF ADVANCEMENT

1. Know yourself from the standpoint of limitlessness.
2. Choose real possibilities, then you live.
3. Demonstrate above and beyond conditions.
4. Avoid extremes or you will run wrong.
5. Find the cause of complications.
6. Don't invite troubles.
7. Recognize liberty in others.
8. Kill the ideas that have been pumped into you.
9. Know, when all others are unsteady.
10. Have positive relaxation, till you are at ease.
11. Overcome weaknesses, thru breathing, dieting, exercising.
12. Strengthen your nerves thru the use of concentrated sunshine.
13. Take up the study of EUGENICS.
14. Give your mind opportunities to recapitulate.
15. Keep silent till you realize the multiplied power of thot.
16. Think, calculate, plan, and you will be relieved of burdens.

17. Be conscious, just, wise, then you will fill and fulfill your part.
18. Use new means and methods.
19. Learn scientifically thru intuition.
20. Ask GOD, if you lack wisdom.

THE MASTER'S POINTERS

- Never interfere with personality.
- Give nothing that causes doubt.
- Live in the spirit of understanding.
- Never impose upon the INFINITE.
- Never impose upon one another.
- Even up to the last moment, *that* is to live.
- Continue to live in your vigor.
- Don't say economy and then waste.
- Put no patent-rite upon an idea.
- Relax, to rid yourself from the oppressions of the world.
- Pay attention to the systematic practice of the breath.
- Keep three feet distant, when talking to a person.
- Give thot to the processes of evolution.
- Your inspiration clears your mentality.

Live in the hearts of those yet to come.
Do everything for your good.
Be at ease if you want to live.
Save your own soul, instead of saving
others.

All your labors must prove of value to you.
Owe no man an explanation.
Free yourself from abnormalities.

THE MASTER'S STATEMENTS

1. This day is the acceptable, the proper time.
2. To-day, determine, decide to come into reality.
3. Time is the pivoting point unto Eternity.
4. There is a price to-day, but no value.
5. It is not how much good a value it is, but, how much.
6. It is not figures, but value, that counts in the daily walks of life.
7. It is for more inspiration, that we come into the presence of things.
8. All is good and divine.

9. Nothing has been made without the application of THOT.

10. We are the INFINITE and the DIVINE incarnated in the flesh.

11. The evolutionary processes still reflect the INFINITE'S operations.

12. In every heart, hidden within, is the universal desire to know.

13. Dynamic power assures the power of mind.

14. Adjust yourself and all else will become equal.

15. Relax in such a way that no one will find it out.

16. Satisfy every law.

17. Find *why* you have lost out.


18. Nature teaches us. Watch, then learn.

19. Everybody is looking for a new humanity to come forth.

20. By what right are we willing to tear down?

21. We will have to do something as we are of the last of the races.

22. Beliefs grow like habits.



Mother's Voice

No Nation can rise above the level of its womanhood.

Edited by Maria Rose Ruth Hilton

LAW AND DUTY

LOVE, when felt at all deeply, has an element of transcendentalism in it which makes it the most natural thing in the world for the two lovers—even tho drawn together by a passing sex-attraction—to swear eternal truth to each other; but there is something quite diabolic and mephistophelean in the practice of the law, which creeping up behind, as it were, at this critical moment, and overhearing the two thus pledging themselves, claps its book together with a triumphant bang and exclaims: "There now you are married and done for, for the rest of your natural lives."

What actual changes in law and custom the collective sense of society will bring about is a matter which in its detail we cannot, of course, foresee or determine. But that the drift will be, and must be, towards greater

freedom, is pretty clear. Ideally speaking, it is plain that anything like a perfect union must have perfect freedom for its condition; and while it is quite supposable that a lover might, out of the fulness of his heart, *make* promises and give pledges, it is really almost inconceivable that anyone having that delicate and proud sense which marks deep feeling, could possibly *demand* a promise from his loved one. As there is undoubtedly a certain natural reticence in sex, so perhaps the most decent thing in true marriage would be to say nothing, make no promises—either for a year or a lifetime. Promises are bad at any time, and when the heart is full silence befits it best. Practically, however, since a love of this kind is slow to be realized, since social custom is slow to change, and since the partial dependence and slavery of woman must yet for a while continue, it is likely for such period that formal contracts of some kind will still be made; only these (it may be hoped) will lose their irrevocable and rigid character, and become in some degree adapted to the needs of the contracting parties.

Such contracts might, of course, if adopted, vary in respect to conjugal rights, conditions of termination, division of property, responsibility for and rights over children, etc. In some cases possibly they might be looked upon as preliminary to a later and more permanent alliance; in others they would provide, for disastrous marriages, a remedy free from the inordinate scandals of the present divorce courts. It may, however, be said that rather than adopt any new system of contracts, public opinion in this country (Britain) would tend to a simple facilitation of divorce, and that if the latter were made (with due provision for the children) to depend on mutual consent, it would become little more than an affair of registration, and the scandals of the proceeding would be avoided. In any case we think that marriage-contracts, if existing at all, must tend more and more to become matters of private arrangement as far as the relations of husband and wife are concerned, and that this is likely to happen in proportion as woman becomes more free, and therefore, more competent to act in her own right. It would be

felt intolerable, in a decently constituted society, that the old blunderbuss of the law should interfere in the delicate relations of wedded life. As it is today the situation is most absurd. On the one hand, having been constituted from times back in favor of the male, the law still gives to the husband barbarous rights over the person of his spouse; on the other hand, to compensate for this, it rushes in with the farcicalities of breach of promise; and in any case, having once pronounced its benediction over a pair—however hateful the alliance may turn out to be to both parties, and however obvious its failure to the whole world—the stupid old thing blinks owlshly on at its own work, and professes itself totally unable to undo the knot which once it tied.

The only point where there is a permanent ground for state interference—and where indeed there is no doubt that the public authority should in some way make itself felt—is in the matter of the children resulting from any alliance. Here the relation of the pair ceases to be private and becomes social; and the interests of the child itself, and of the nation whose future citizen the child is, have

to be safe-guarded. Any contracts, or any proposals of divorce, before they could be sanctioned by the public authority, would have to contain satisfactory provisions for the care and maintenance of the children in such casualties as might ensue; nor ought there to be maintained any legal distinction between "natural" and "legitimate" children, since it is clear that whatever individuals or society at large may, in the former case, think of the conduct of the parents, no disability should on that account accrue to the child, nor should the parents (if identifiable) be able to escape their full responsibility for bringing it into the world. If those good people who make such a terrific outcry against folk entering into married life without going thru all the abracadabra of the law, *on account of the children*, would try and get the law altered so as to give illegitimate children the same *status* and claim on their parents as legitimate children, it would show more genuinely for their anxiety about the children, and would really be doing something in the interests of positive morality.—
Edward Carpenter.

Federation of Nations

Edited by Nellie Wheelwright

STUDY OF MAN

Study of the Aryan or White race is the one that needs our attention. We may learn of the Black race many of the traits characteristic to the nature and patent with the Black man. These traits may be found in any White man whose blood index measures equal with that of the Black. The same is true of the Brown, Olivegreen, Dusk and the Yellow man. It is by reason of the gravity of the blood that we find ourselves in sympathy with any and every one of the preceding races. To the extent we sympathize we show relation, and tho the man may be white on the surface he may be as black as any colored man—in mind and heart.

Mind and heart are both controlled by blood and nerve, the index whereof determines the intensity of their chemical gravity and with it color.

Because of miscegenation of the white race with races inferior in chemicalization, we

have invited tribal divisions, and with it created for ourselves problems that perplex us, and make it so difficult for us to understand our own kind and kin. Not only that, but to a family are born various types that perplex mothers, and make it so difficult for her to understand her own children.

The process of miscegenation really amounts to a step backward, after once nature has determined a fixed type, and with it planted endowments for future developments.

A part of the White mixed with nubians, the black and brown of Egyptian and Arabian descent. Whenever climatic conditions made concessions, types have been issued, now visible among all the Latin tribes. However high minded, however filled with good intentions, it avails us nothing; the ingredient of the blood element, characteristic to the negro race, is implanted in the Latin tribes, and will keep all Latin *tribes* within boundary lines equal in demarkation to those of the *races*. It is for this reason that we notice the great gulf between their brothers now making up the Anglos and the Slavs.

The Slavs will remain strangers to Latins

by virtue of the Mongolian blood they have mixed with, and according to the amount of certain chemical compounds the Slavs among themselves create various tribal characteristics, and many types, which in turn show as marked differences as when compared with the demarkations existing between the races themselves.

The Slavs for this reason have a tremendous task before them, to break down the barriers that estrange them from one another, and to modify the gravitation of the blood index necessary to remove all misunderstanding, and pave a way unto mutual agreements among their kind.

The Latins, too, have a great task before them. Perhaps more so than the Slavs, by reason of the greater tenacity that clings to them. Characteristics once established are not so easily eradicated, because they are more stubborn, and will not yield to the better sense. Such complications even nature cannot waive, once the blending has been reached that defies natural laws themselves.

Take the Balkans, for instance, who belong to the lower type of Latins, with blood mixtures that veil their very skin, even after

it has been bleached and their mind thoroly purified. The lower nature continued to rise up, and with it uprisings. They are the source of constant annoyance to the whole of the White race because the Black devil, as it were, is the force behind them. By virtue of closer relation to miscegenation they stir whatever marks their kind among the Slavs. The latter readily respond, and the Anglos, to the extent there is close relation to either, is at once drawn into a whirlpool of differences. The more distantly related, Slav or Latin, the more cautious he becomes, the slower he moves, and less he cares to mix in, and only when the safety of the whole race is at stake does he step in, attempting to bring order out of chaos.

The Anglos represent types which have outgrown both, the Latin and the Slavs. But altho having outgrown either one, and by virtue of climatic conditions, and radical change of environment, even drawing a sharp line in mating with either, he nevertheless has retained some of the blood of the Latins and some of the blood element of the Slavs. Whichever outbalances the one or the other he yields to and sympathizes with, so that if

the Latin tendency proves the stronger he readily falls into their ways, and tho contrary to convictions he will cast his lot with them. If the Slavonic ties are the stronger, he yields to their notions and gives them his sympathy even at the sacrifice of his own kind and kin.

The Anglos for this reason have greater problems to solve than either the Slav or the Latin.

The Slav is confronted with material problems alone. Questions of material economy, individual as well as social, confront him. The material propensities have become basic, and he cannot progress until these are sufficiently tested and tried, reaching a certain equilibrium that assures equalization in matters appertaining to social relation. This accomplished will put him into the class that demands better judgment, and he will readily co-operate with those of his race he could not heretofore conscientiously do so with because of the strong barriers erected by time. True, even when the perfect balancement of social relation has been reached he will not lose his identity as to his Slavonic lines and his mental tendencies; not unless absorbed

into the Anglos is such a transition possible. As to the Latin the same laws that govern the Slav hold good. With his spiritual propensities, patent with him, he will strive to subject all others to his way of thinking, even tho he may have to make concessions when it comes to customs and ways of living, a concession quite evident wherever the banner of civilization has been carried. This nation, too, will have to be conquered, and all savage traits will have to be eradicated. True, with them it won't be as easy a matter as that in the case of the Slavs to reach an understanding, for the latter eventually gain their own by attaining physical comforts, which come to them thru collective efforts directed by sympathy for their particular kind.

The Latin is conscious of the power of mind over matter, and for this reason not so easily won over by reason. He only knows of a fixed judgment. He demands and establishes authority. He has a heart, but dictates with his mind. It will mean some struggle and much more trouble.

Once the Latins conquer their own nature they shall prove of inestimable value to their Slav brothers, and their co-operation with

the Anglos will mean the safety of all the world, for however outnumbered by Blacks or Yellows, the White man is destined to inherit the earth, and with his inventive genius govern and control the wheels of industry and commerce.

FITS AND SPASMS

Woman's suffrage is now a fact but do not forget the price paid and the suffering as well as redicule endured by those who made this issue possible.

Foolish eating and working right after eating Kill Americans.

Bamboo promises to become an extensive industry as under favorable conditions bamboo adds a foot daily to its growth, the pulp proving now the cheapest in paper making.

Now that the French have *en masse* gone to the Confessional they are developing mediumistic power, some beginning to see the spirit of Marie Antoinette which superstition has it that it means France will soon have a King again.

The average life on the European continent exceeds that of America. The reason is better carriage of the body over there.

"BE HAPPY"

That is the inheritance in the heart of man which sings its song of eternal joy. It *knows* that sorrow and impositions do not belong to it and discerns freedom and liberty as the birthright. It wrote the Declaration of Independence out of the fulness of its inspiration. Impositions in nature's vegetable kingdom show much that is possible thru interference or what will happen to the human being under similar conditions. Step on and bruise the very heart of that little twiglet in her first effort to create the oak and where is that mighty oak which ever symbolizes to us strength and sings in its leaves praise unto the Creator?

The one who radiates happiness may be likened unto sunshine. They even enter the dark hopeless places in the thots of others, creating a new condition of the meaning of life. Thus a blessing is sent out, and because it is their own it returns to them having gathered its congenialities in the ethereal realms.

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